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THE HARVARD ORIENTAL SERIES

VOLUME TWENTY

HARVARD ORIENTAL SERIES

EDITED

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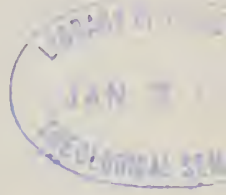
RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, *Der Rig-Veda*, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E. g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e. g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitateness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tāṁ sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

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JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh. American Journal of Philology.
Arnold, VM. E. Vernon Arnold, Vedic Metre.
Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.
Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
Concordance. M. Bloomfield, A Vedic Concordance.
Grassmann. Hermann Grassmann, Rig-Veda übersetzt.
GSAI. Giornale della Società Asiatica Italiana.
Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.
IF. Indogermanische Forschungen.
Ind. Stud. Albrecht Weber's Indische Studien.
JA. Journal Asiatique.
JAOS. Journal of the American Oriental Society.
KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.
Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.
Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.
Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.
Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
SBE. Sacred Books of the East.
Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.
WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kāṭyāyana's Sarvānukramaṇī, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (maṇḍalas) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e. g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāsayāma pṛtanyataḥ 8.40.7
indratvotāḥ sāsayāma pṛtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi 1.102.8
anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyāḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra ṇo and pra ne.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., mere particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Vāḷakhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṣkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ srja varcasā 1.23.23^d
 sañ māgne varcasā srja 1.23.24^a
 ṛṇor akṣaṃ na cakryoḥ 1.30.14^d
 ṛṇor akṣaṃ na ṣacibhiḥ 1.30.15^d
 tvañ na indra rāyā pariṇasā 1.129.9^a
 tvañ na indra rāyā tarūṣasā 1.129.10^a
 tasminn ā tashur bhuvanāni viçvā 1.164.13^b
 tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.9S.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

- tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^c
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ vicakra camasaṁ caturdhā 4.35.2^d
 vy akṛṇota camasaṁ caturdhā 4.35.3^a
 rayiṁ divo duhitaro vibhātīḥ 4.51.10^a
 tad vo divo duhitaro vibhātīḥ 4.51.11^a
 yad im somāsaḥ suṣutā amandan 5.30.10^d
 yad im somā babhrudhūtā amandan 5.30.11^a
 sā vy ucha sahiyasi 5.79.2^c
 yo vy āuchaḥ sahiyasi 5.79.3^c
 dhībhir viprāḥ pramatim ichamānāḥ 7.93.3^b
 gīrbhir viprāḥ pramatim ichamānāḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyaṁ madyaṁ madam 9.6.2^a
 abhi tyam pūrvyaṁ madam 9.6.3^a
 yat te pavitram arcīṣi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvaṁ vipro abhavo 'ngirastamaḥ 9.107.6^c
 tvaṁ kavir abhavo devavītamah 9.107.7^c
 tebbiḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem enaṁ pra hiṇutāt piṭṛbhyaḥ 10.16.1^d
 athem enaṁ pari dattāt piṭṛbhyaḥ 10.16.2^b
 yas te drapsa skandati yas te aṅṅuḥ 10.17.12^a
 yas te drapsa skanno yas te aṅṅuḥ 10.17.13^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyaavāham 10.52.3^d
 māṁ devā dadhire havyaavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhibhiḥ puraṁdhyā 10.65.13^d
 viçve devāḥ saha dhibhiḥ puraṁdhyā 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dheli dyumatīm vācam āsan 10.98.3^a
 utāpṛṇan mardītāraṁ na vindate 10.117.1^d
 uto cit sa mardītāraṁ na vindate 10.117.2^d
 apaçyaṁ tvā manasā cekitānam 10.183.1^a
 apaçyaṁ tvā manasā dīdhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation :

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhus te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 tena cākṣra ṛṣayo manuṣyāḥ 10.130.5^d
 cākṣre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāyā ataraḥ payānsi 10.108.1^d
 tathā rasāyā ataram payānsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kam svid garbham prathamam dadhra āpaḥ 10.82.5^c
 tam id garbham prathamam dadhra āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.
sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jāgāra tam rcaḥ kāmayante yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.
agnir jāgāra tam rcaḥ kāmayante agnir jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}
amivā yas te garbhaṁ durṇāmā yonim āçaye 10.162.1^{cd}
yas te garbham amivā durṇāmā yonim āçaye 10.162.2^{ab}
hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāṁ napātam avase savitāram upa stuhi 1.22.6^{ab}
ā bhataṁ çikṣataṁ vajrabāhū asmān indrāgnī avataṁ çacibhiḥ 1.109.7^{ab}
puraṁdarā çikṣataṁ vajrahastāsmān indrāgnī avataṁ bhareṣu 1.109.8^{ab}
adveṣo no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.8^{ab}
gantā no yajñam yajñiyāḥ suçami çrotā havam arakṣa evayāmarut 5.87.9^{ab}
ā no gavyebhir açvyāiḥ sahasrāir upa gachataṁ 8.73.14^{ab}
mā no gavyebhir açvyāiḥ sahasrebhir ati khyataṁ 8.73.15^{ab}
eṣa divaṁ vi dhāvati tiro rajānsi dhārayā 9.3.7^{ab}
eṣa divaṁ vy āsarat tiro rajānsy asṛtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab} ; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rig-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the Saṁhitā of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated pādas, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a pāda,

yajamānāya sunvate 5.26.5; 8.14.3; 17.10; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated pāda, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit :

bhadrā çaktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
suprāvye yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated pādas, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four pādas. Again the pāda,

yajamānasya sunvataḥ 6.54.6; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of pādas is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all pādas refer to Agni :

agnih çukreṇa çociṣā 8.56 (Vāl. 8).5
agnih çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12; 8.44.14; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas pāda :

uṣaḥ çukreṇa çociṣā 1.48.14; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vadhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vadhār dāsasya dambhaya]
[10.22.8°, vadhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraç çāgniç ca*; or, *tanvā tanā ca*. The cadence *dāçuše martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viçvasya bhuvanasya rājā 3.46.2 ; 6.36.4
tena viçvasya bhuvanasya rājā 5.85.3
somo viçvasya bhuvanasya rājā 9.97.56
asya viçvasya bhuvanasya rājā 10.168.2

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viçvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro ariyamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1,9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viçvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e. g., *bhuvanāni viçvā*, or, *suvānāsa indavaḥ*; or, *sakhyā çivāni*; verbs with their settled dependencies, such as forms of the verb *çru* 'hear' governing *havam* 'call': *çrṇavad dhavam*; *çrutā havam*; *çrṇudhī havam*; *çrudhī havam*; *çrṇutaṁ havam*; *çrūtaṁ havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārayā*; *gor adhi tvaci*; *madhumān ṛtāvā*; *pavamāna ūrmiṇā*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, yad dha pāuram āvitha, in 8.3.12^a, explains the similar cadence, yad dha codam āvitha, in 2.13.9^b, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: asurasya māyayā 5.63.3,7; 10.177.1 (AV. 6.72.1); rathyeva cakrā 2.39.3; 10.10.7,8; 89.2; 117.5; maghavāno vayam ca 1.73.8; 136.7; 143.13; 7.87.5;¹ pāpayāmuyā 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); çavasota rāyā 6.15.10; 18.7; namasā rātahavyā 6.11.4; 69.6; vapuṣyo vibhāvā 4.1.8,12; 5.1.9; prathamajā ṛtāvā 6.73.1; 10.168.3; duritāni viçvā 5.77.3; 10.165.3; rodasī viçvaçambhuvā 1.160.4; 6.70.6; dyāvāpṛthivī bhūretasā 3.3.11; 10.92.11; kavayo manīṣā 10.114.6; 124.9; 129.4; jenyo vṛṣā 1.140.2; 2.18.2; mahimānam ojasā 5.81.3; 10.113.2; vahñir āsā 1.76.4; 6.11.2; tamaso nīr amoci 5.1.2; 10.107.1; uṣasām aroci (açoçi) 7.8.1; 10.2; rajaso vidharmañi 6.71.1; 9.86.30; dayate vāryāñi 5.49.3; 9.90.2; uṣaso vi rājati 5.81.2; 9.71.7; 75.3; mahah saubhagasya 3.16.1; 4.55.8; madhunaḥ somyasya 4.35.4; 44.4; 6.20.3; vāñir anūṣata 1.7.1; 8.9.19; 12.22; 9.104.4; kṣām apaç ca 2.20.7; 6.22.8; jaritārañ yaviṣṭha 1.189.4; 5.3.11; 10.80.7; para enāvareṇa 1.164.17, 18, 43; marçayati dvayena 1.147.4,5; 5.3.7; manave bādhitāya 6.49.13; 7.91.1; vājino rāsabhasya 1.34.9; 3.53.5; rāya ā bhara 1.81.7; 9.61.26; dyumnam ā bhara 6.46.7; 8.19.15; prāvitā bhava 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the sama pāda, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 pādas, do not repeat in precisely the same form a single pāda. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the indiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. maghavadbhyaç ca mahyañ ca 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns pādas 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur ná prathinā çávalḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Çakra hymns; çakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which patter one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvi ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*²,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 503. Theological explanations of the term vāḷakhilya in KB. 30.8; ÇB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in uṣṇih metre. Each of the two hymns has six stanzas aggregating 18 pādas; each pāda in one hymn is a mere variation of the corresponding pāda in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the Vāḷakhilya pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as Vāḷakhilya. In the view of the Brāhmaṇa both the words khila and khilya have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two pragātha strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the Priyamedhas address the Aṣvins in lines that differ but little from one another. In the first pair they offer hot milk (gharma), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two tṛcas are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the Rig-Veda occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with pra somāsaḥ; 9.31.1 and 9.32.1 have pra somāsaḥ . . . akramuḥ; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, abhi gāvo anūṣata = abhi brahmīr anūṣata. Similarly 9.29.1 opens with the words prāsya dhārā akṣaran, which are repeated in 9.30.1 as pra dhārā asya . . . akṣaran. Again, 4.39.1 begins:

ācuṃ dadhikrām tam u nu ṣṭavāma
divas pṛthivyā uta carakirāma,
uchantīr mām uśasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carakirāma
viṣvā in mām uśasaḥ sūdayantu.

In my Prolegomena to the Atharva-Veda I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain Atharvan hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the Čāunaka school of that Veda.²

Consecutive imitative stanzas.—The Vāḷakhilya mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, Prol. p. 217.

² See, The Atharva-Veda, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : taiḥ çīṭā suvr̥ktibhis tveṣaṁ satvānam ṛgmīyam,
uto nu cid ya ojasā çuṣṇasyāṇḍāni bhedati
jeṣat svarvatīr apo nabhantām anyake same.

8.40.11 : taiḥ çīṭā svadhvaram satyaṁ satvānam ṛtviyam,
uto nu cid ya ohata āṇḍā çuṣṇasya bhedaty
ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his *RV. Noten*, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgni* hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāiḥ* in 11, as compared with the milder modal *jeṣat* in 10.² Similarly 2.12.14 and 15 are little more than rhetorical *ūhas* of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of *Vāḷakhilya* variation of single stanzas in the *AV.*, see e.g. *AV.* 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1 : kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pitarāṁ ca dṛçeyāṁ mātaraṁ ca.

10.64.1 : kathā devānāṁ katamasya yāmani sumantu nāma çṛṇvatām manāmahe,
ko mṛḷāti katamo no mayas karat katama ūtī abhy ā vavartī.

Similarly the following pair:

1.114.9 : upa te stomān paçupā ivākaraṁ rāsvā pitar marutām sumnam asme,
bhadrā hi te sumatir mṛḷayattamāthā vayam ava ite te vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divaḥ,
rātri stomān na jigyuṣe.

¹ Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64.

² Cf. the author, *JAOS.* xxix. 295.

³ Cf. Weber, *Proc. Berlin Academy*, 1900, p. 606.

The following little list is more or less of the same sort :

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one pāda, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by Āyāvāḥva Atreya, the seventh stanza is almost the same; they are, in fact, intentional ūha-stanzas (sunvatas: rebhataḥ; brahmāṇi: kṣatrāṇi). In the rest of the two hymns there is not very much verbal identity (sehānāḥ pītanā in 36.1; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prolog.* p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one dvipadā-stanza; cf. Bergaigne, *JA.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṅvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viṣve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; dyāvārthivī in final stanza). A number of pairs of hymns containing the same number of stanzas in jagatī metre conclude with two triṣṭubhs at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prolog.* pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic aprī-hymns,

¹ According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 at the Niṣkevalya.
the first at the Marutvatīyaçāstra; the second

² Cf. Oldenberg, *Prolog.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single pādas. Hymn 1.13 shares no less than six pādas with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the āpri-sūktas. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary sūktas. Doubtless the nearer an āpri-stanza is to the ordinary style, the later it is. In one āpram, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the āpri-list. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an āpram. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other āpri hymns, so that only two pādas of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the ṛtuprāiṣas of the çrāuta-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called ṛtuyāja, or ṛtugraha, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (rtu).¹ The hymns containing these stanzas are i.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or pādas.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (praūga-çāstra). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies puroḍāça-offerings to Agni; the

¹ See Hillebrandt, Ritual-Litteratur, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff.; Oldenberg, Religion des Veda, p. 455, note; Prol. p. 193; Caland-Henry, Agniṣṭoma, pp. 224 ff.; Olden-

berg, RV. Noten, p. 1.

² Cf. also the ṛtuprāiṣa AV. 20.20; and the khilas, adhyāya 7, in Scheftelowitz, Die Apokryphen des Rig-Veda, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puroḷā agne pacatas* in 3.28.2; *puroḷācaṃ pacatyam* in 3.52.2; cf. Bergaigne, *J.A.* xiii (1888), p. 20 ff.; Hillebrandt, *Ved. Myth.* i. 229; Oldenberg, *Rig-Veda Noten*, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the *Sūtras* are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (*maṇḍalas*).¹ The *āpri*-hymns are the classical example. The *Viṣve Devāḥ* hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (*çākḥās*) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in *J.A.* xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the *Açvins* are liable to be stated in the same formulaic language anywhere in the *Açvin* hymns. Yet a special tie connects the two *Açvin* hymns 1.116 and 1.117, both ascribed by tradition to *Kakṣivāt Dairghatamasa*. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, *Ghoṣā Kakṣivati*); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two *Ṛbhū* hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheya*, *vājaratna*, *ratnadhā*, *ratnam dhā*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8^a, *ratham ye cakruḥ suvṛtam nareṣṭhām*, and 4.36.2^a, *ratham ye cakruḥ suvṛtam sucetasah*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3^a, *punar ye cakruḥ pitarā yuvānā*, and 4.35.5^a, *çacyakarta pitarā yuvānā*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2^d, *ekam vicakra camasaṃ caturdhā*, and 4.36.4^a, *ekam vi*

¹ See especially iii. 394, and i, Index, p. 540^a, under *maṇḍala*; iii, Index, p. 456^b, under *Ritual*.

cakra camasaṁ caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viṣvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvāṁ yajñeṣv ṛtvijam agne hotāram ṽlate). The pāda 3.10.2^c, gopā ṛtasya dīdihī sve dame is reproduced in 1.1.8^b, gopām ṛtasya dīdivim; 3.10.4^b, agnir devebhir ā gamat is practically identical with 1.1.5^c, devo devebhir ā gamat; 3.10.4^a, sa ketur adhvarāṇām is not very far in sense from 1.1.8^a, rājantam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengālī edition of Kalidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭīlyaçāstra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. *Kāutsavya's Nirukta* is but an extract with scanty additions from Yāska's work of the same name; ² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. 1, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvaṛkṣam for dhruvadrakṣam (MSS. also dhruva iṅṣam), that is dhruva + ṛkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlvi ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣiṣṭas* of the Atharva-Veda, i, p. 315. The many *Bṛhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (*Böhtlingk's Indische Sprüche*) are evidence of the same habit. In didactic or gnostic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rājatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jamadagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillobrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atrvat*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jamadagnivat*, *vyāṣvat*, or *nabhākavat*; see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kaṇva and the numerous Kaṇvids are most certainly late clap-trap, but the important rôle which these hymns play in the Sāma-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sāma-Veda to a late date. So, e.g., Indra's epithet *rciṣama*, 'he for whom the sāman is made upon theṛk', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajāpati-hymn, 10.121, is certainly later than its relative, the sajanīya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

family books, below, Part 3, chapter 5.

² See the more concrete results of the comparison of the eighth book with the other

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the ūhas or vikāras of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaraṁ yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaraṁ suṣumnam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the ūha nature of *suṣumnam* in reference to Rudra's character (Rudra is *miḍhvas* and *çiva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an ūha of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ Khaṇḍe-khaṇḍe pāṇḍityam: Laghucāṇakyaṁ, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfer ergötzen (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa sraḥveṣu bapsataḥ, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO
THEIR AUTHORSHIP AND DIVINITY

AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devān eha vakṣati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.9.1.6c, priyastotro vanaspatiḥ : 9.12.7^a, nityastotro vanaspatiḥ.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vāiṣvāmītra ; to Sarasvatī)
pāvākā naḥ sarasvatī vājebhir vājinīvātī,
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājinīvātī,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (☞). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)
indra somaṁ piba ṛtunā tvā viçantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] ☞ 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (☞), and with 'cf.' (compare) before the citation. Thus,

☞ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c-8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vāiçvāmitra

1.1.2^c (Madhuchandas Vāiçvāmitra ; to Agni)
agnīḥ pūrvebhir ṛṣibhir īdyo nūtanāir utá,
sá devāñ óhá vakṣati.

4.8.2^c (Vāmadeva Gāutama ; to Agni)
sá hí védā vásudhitim mahāñ āródhanam diváh,
sá devāñ óhá vakṣati.

The metrical sequence of *vásudhitim* (never *vásū*^c) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 16c) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vāiçvāmitra ; to Agni)
ágne yám yajñám adhvarám viçvátah paribhūr ási,
sá íd devēṣu gachati.

1.97.6^b (Kutsa Āñgirasa ; to Agni or Agni Çuci)
tvám hí viçvatomukha viçvátah paribhūr ási,
[ápa nah çoçucad aghám.] ☞ refrain, 1.97.1^a, 1^c-8^c

Variations upon *paribhū*-phrases at 2.2.5 (with *adhvaram*) and at 5.13.6 (with *devān*).

[1.1.5^c, devó devébhir á gamat : 3.10.4^b, agnir devébhir á gamat.]

Hymn 3.10 is ascribed to Viçvāmitra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vāiçvāmitra ; to Agni)
rájantam adhvarāñām |gopám ṛtásya dídivim,|
várdhamānam své dāme.

☞ cf. 3.10.2^c

1.27.1^c (Çunaḥçepa Ājigarti, called Devarāta ; to Agni)
áçvam ná tvā vāravantam vandádhyā agním námobhiḥ,
samrájantam adhvarāñām.

- 1.45.4^c (Praskaṇva Kāṇva ; to Agni)
 mähikerava ütāye ॥priyāmedhā ahūṣata, ॥ ☞ 1.45.4^b
 rājantam adhvarāṇām agnīm çukrēṇa çocīṣā.
 8.8.18^c (Sadhvaṅsa Kāṇva ; to Açvins)
 ॥ā vām viçvābhir ütībhiḥ ॥ ॥priyāmedhā ahūṣata, ॥ ☞ a : 7.24.4^a ; b : 1.45.4^b
 rājantāv adhvarāṇām āçvinā yāmahūtiṣu.

Here the original is rājantam adhvarāṇām ; it is primarily an Agni-motif, as pātir hy adhvarāṇām āgne at 1.44.9, sā ketúr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Açvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secundariness of 1.27.1^c is equally obvious ; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam ; but rather (considering the absence of the paripanna samdhi : RPr. 4.7) as a denominative of samrāj (Sāyaṇa : samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtāsyā dīdīhi (at 3.10.2^c ; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and cf. p. 9.

- 1.2.7^{ab} (Madhuchandas Vāiçvāmītra ; to Mitra and Varuṇa)
 mitráṁ huve pūtādakṣam vāruṇam ca riçādasam,
 dhīyam ghṛtācīm sādhanā.

- 7.65.1^b (Vasiṣṭha ; to Mitra and Varuṇa) [☞ 7.63.5^c
 ॥prāti vām sūra údite sūktāir ॥ mitráṁ huve vāruṇam pūtādakṣam,
 yāyor asuryam āksitam jyēṣṭham viçvasya yāmann ācitā jigatnū.
 5.64.1^a (Arcanānas Ātreya ; to Mitra and Varuṇa)
 vāruṇam vo riçādasam ṛcā mitráṁ havāmahe,
 pári vrajéva bāhvór jaganvánsā svārṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b : see Part 2, chapter 2, Class B 11.

- 1.2.8^a (Madhuchandas Vāiçvāmītra ; to Mitra and Varuṇa)
 ṛténa mitrávaruṇāv ṛtāvṛdhāv ṛtāsprçā,
 krātum brhántam āçathe.

- 1.152.1^d (Dirghatamas Aucathya ; to Mitra and Varuṇa)
 yuvám vástrāṇi pívasā vasāthe yuvór āchidrā mántavo ha sárgāḥ,
 āvātiratam ānrṭāni viçva ṛténa mitrávaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāv (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāv as what may very aptly be termed a 'metrical vox modia', or word used ἀπό κοινού so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11 ; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of vāsudhitī marks yemāte of 4.48.3 as a metrical vox media : see under 3.31.17. That the text does not read mitrāvaruṇā ṛtāvṛdhāv (Lanman, Noun-Inflexion, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. Noten, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmītra ; to Indra)
indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmītra ; to Indra)
ūpa brāhmāṇi harivo hāribhyām sómasya yāhi pitāye sutāsya,
indra tvā yajñāḥ kṣāmamāṇam ānaḍ ḷdāçvāñ asy adhvarāsya prakatāḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6 ; the more so, inasmuch as the three indrā yāhi invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmītra ; to Viçve Devāḥ)
ómāsaç carṣaṇīdhrto viçve devāsa á gata,
dāçvāñso dāçūsaḥ sutām.

2.41.13^a (Gr̥tsamada ; to Viçve Devāḥ) =
6.52.7^a (R̥jīçvan Bhāradvāja ; to Viçve Devāḥ)
viçve devāsah á gata ḷçṛṇutá ma imāñ hávam,]
ḷédām barhír ní ṣṭdata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, Noten, p. 3, takes ómasas as á ūmāsas, with BR.

1.3.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)
pāvaká naḥ sárasvatī vājebhir vājīnīvatī,
yajñām vaṣṭu dhiyāvāsuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
prá ṇo deví sárasvatī vājebhir vājīnīvatī
dhīnām avitry àvatu.

One is obviously patterned after the other : but which ?

1.4.1^b (Madhuchandas Vaiçvāmītra ; to Indra)
surūpakṛtnúm ūtāye sudúghām iva godúhe,
juhūmāsi dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva ; to Indra)
yāsya tvām indra stómeṣu cākāno vāje vājīñ chatakrato,
tām tvā vayām sudúghām iva godúho juhūmāsi çravasyávaḥ.

The word godúh occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sāyaṇa and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as nomen actionis is supported by the obviously intentional correspondence between ūtāye and godúhe in the proportion surūpakṛtnúm : sudúghām = ūtāye : godúhe. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vālakhilya. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmītra ; to Indra)
 áthā te ántamānām vidyāma sumatīnām,
 má no áti khya á gahi.

10.89.17^b (Reṇu Vaiçvāmītra ; to Indra)
 evā te vayām indra bhuñjatnām vidyāma sumatīnām návānām,
 1vidyāma vāstor ávasā gṛñānto 1viçvāmītrā utā ta indra nūnām.]

☞ c: 1.177.5^c ; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose návānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya á váram : 9.45.2^c, devān sākhibhya á váram]

1.4.6^c (Madhuchandas Vaiçvāmītra ; to Indra)
 utā naḥ subhāgān arir vocēyur dasma kṛṣṭāyaḥ,
 syāméd indrasya çármaṇi.

8.47.5^c (Trita Aptya ; to Ādityas)
 pāri ṇo vṛṇajann aghā durgāni rathyò yathā,
 syāméd indrasya çármaṇy ādityānām utāvasy
 1anehāso va útāyaḥ suútāyo va útāyaḥ.]

☞ refrain, 8.47.1^{ef}—18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 asyā pītvā çatakrato ghanó vṛtrāṇām abhavaḥ,
 právo vājeṣu vājīnam.

1.176.5^d (Agastya ; to Indra)
 ávo yāsya dvibārhaso 'rkēṣu sānuśág ásat,
 ājāv indrasyendo právo vājeṣu vājīnam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,
 tásma indrāya gāyata.

8.32.13^{ab+c} (Medhātithi Kāṇva ; to Indra)
yó rāyò 'vánir mahán supārāḥ sunvatāḥ sákhā,
tám índram abhí gāyata.

1.5.4^c (Madhuchandas Vaiçvāmitra ; to Indra)
yāsyā samsthé ná vṛṇvāte hári samātsu çátravaḥ,
tásmā índrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmitra ; to Indra)

á tv éta ní śīdaténdram abhí prá gāyata,
sákhāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
pāntam á vo ándhasa índram abhí prá gāyata,
viçvāsáhanī çatákratuṁ mánhiṣṭhanī carṣaṇInám.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmitra ; to Indra)

purútáman purūṇám íçānam váryāṇām,
índram sóme sácā suté.

6.45.29^a (Çaṁyu Bārhaspatya ; to Indra)
purútáman purūṇám stotīṇám vívāci,
vájebhir vājayatám.

1.24.3^b (Çunaḥçepa Ājigarti, called Devarāta ; to Savitar)
abhí tvā deva savitar íçānam váryāṇām,
sádāvan bhāgām Imahe.

8.71.13^b (Suditi Āṅgīrasa, or Purumīdha Āṅgīrasa ; to Agni)
agnir íṣám sakhyé dadātu na íçe yó váryāṇām,
agnīm toké tánaye çāçvad Imahe vásuṁ sántam tanūpām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa ; to Waters)
íçānā váryāṇām kṣáyantiç carṣaṇInám,
apó yācāmi bheṣajám.

8.45.29^c (Triçoka Kāṇva ; to Indra)
ṛbhukṣāṇām ná vārtava ukthéṣu tugryāvīdham,
índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purútáman purūṇám gives occasion : *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann) ; *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29^{ab} thus : ' *der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger* ' ; but the parallel at 1.5.2 makes against taking purūṇám out of its own pāda ; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In *íçe yó váryāṇām* we have again a case of ' phrase-inflection ', the nominative to íçānam váryāṇām.

1.5.4^c : 1.4.10^c, tásmā índrāya gāyata : 8.32.13^c, tám índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vāiçvāmītra ; to Indra)

sutapāvne sutá imé çúcayo yanti vitáye,
sómāso dádhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra)
pátnīvantāḥ sutá imá uçánto yanti vitáye,
apám jāgmīr nicumpuṇāḥ.

1.137.2^b (Paruccheḥpa Dāivodāsi ; to Mitra and Varuṇa)

imá á yātam índavaḥ sómāso dádhyāçiraḥ sutáso dádhyāçiraḥ,

utá vām uṣāso budhí ḷsākām sūryasya raçmībhiḥ,]

☞ 1.47.7^d

sutó mitráya varuṇāya pitáye ḷcārur ṛtāya pitáye.]

☞ 1.137.2^e

5.51.7^b (Svastyātreyā Atreya ; to Viçve Devāḥ)

ḷsutá índrāya vāyāve,] sómāso dádhyāçiraḥ,

☞ 5.51.7^a

nimnām ná yanti síndhavo 'bhí práyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)

imá índrāya sunvire sómāso dádhyāçiraḥ,

tán á mādāya vajrahasta pitáye háribhyaám yāhy óka á.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḷeté pūtá vipaççitāḥ,] sómāso dádhyāçiraḥ,

☞ 9.22.3^a

vipá vy ànaçur dhiyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

sutá índrāya vajrīṇe sómāso dádhyāçiraḥ,

pavitram áty akṣaran.

9.101.12^b (Manu Sāmīvaraṇa ; to Soma Pavamāna)

ḷeté pūtá vipaççitāḥ,] sómāso dádhyāçiraḥ,

☞ 9.22.3^a

sūryāso ná darçatáso jigatnávo dhruvá gṛtē.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vāiçvāmītra ; to Indra)

tvám stómā avīṛdhan tvám ukthá çatakrate,

tvám vardhantu no girāḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)

ḷtvám agne manīṣiṇas,] tvám hinvanti cittibhiḥ,

☞ 3.10.1^a

tvám vardhantu no girāḥ.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvám of 8.44.19^b consurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, íçāno yavayā vadhām : 10.152.5^d, váriyo yavayā vadhām]

[1.6.9^b, divó vā rocanád ádhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, diváç cid rocanád ádhi]

1.7.3^b (Madhuchandas Vāiçvāmitra ; to Indra)
 indro dīrghāya cākṣasa á sūryam rohayaḍ diví,
 ví góbhīr ádrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
 āmāsu pakvām āiraya á sūryam rohayo diví,
 gharmām ná sāman tapatā suvrktībhīr jūṣṭam girvaṇase bhāt.
 9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
 sómo mīdhvīm pavate gātuvittama īṣir vípro vicakṣaṇāḥ,
 tvām kavīr abhavo devavītama á sūryam rohayo diví.
 10.156.4^c (Ketu Agneya ; to Agni)
 āgne náksatram ajāram á sūryam rohayo diví,
 dádhaj jyōtir jānebhyah.

1.7.4^c (Madhuchandas Vāiçvāmitra ; to Indra)
 indra vájesu no 'va sahāsrāpradhaneṣu ca,
 ugrá ugrābhīr ūtībhiḥ.

1.129.5^c (Parucchepa Dāivodāsi ; to Indra)
 ní śú namātīmatīm kāyasya cit téjīṣṭhābhīr arāṇībhiḥ nótībhiḥ,
 ugrābhīr ugrotībhiḥ, [ityādi].

1.7.8^c (Madhuchandas Vāiçvāmitra ; to Indra)
 vīṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ójasā,
 īcāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rāhūgaṇa ; to Indra)
 yá éka id vidāyate [vāsu mártāya dāçūse,
 īcāno āpratiṣkuta indro aṅgá.

↔ 1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgá, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vāiçvāmitra ; to Indra)
 yá ékaç carṣaṇīnām vāsūnām irajyāti,
 indrah pāñca kṣitnām.

1.176.2^b (Agastya ; to Indra)
 tāsminn á veçayā gīro yá ékaç carṣaṇīnām,
 ānu svadhā yām upyāte yāvām ná cárkṛṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yá ékaç carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10^c (Madhuchandas Vaiçvāmītra; to Indra)
 indraṁ vo viçvátas pári hávāmahe jánebhyah,
 asmákam astu kévalah.

1.13.10^c (Medhātīthi Kāṇva; to Tvaṣṭar)
 ihá tváṣṭāram agriyám viçvārūpam úpa hvaye,
 asmákam astu kévalah.

The form hávāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āpri-hymn as late.

1.8.4^c (Madhuchandas Vaiçvāmītra; to Indra)
 vayám çúrebhir ástrbhir indra tváyā yujá vayám,
 sāsahyāma pṛtanyatāḥ.

8.40.7^d (Nābhāka Kāṇva; to Indra and Agni)
 yád indrāgní jánā imé vihváyante tánā girá,
 asmákebhīr nṛbhir vayám sāsahyāma pṛtanyatō
 ḷvanuyāma vanuṣyatō ḷnābhantām anyaké sameḷ

☞ e: 1.132.1^c; f: refrain, 8.39.1^f ff.

9.61.29^c (Amahīyu Āṅgīrasa; to Soma Pavamāna)
 ḷásya te sakhyé vayám ḷtāvendo dyumná uttamé,
 sāsahyāma pṛtanyatāḥ.

☞ 9.61.29^a

Prefixion of the four syllables indratvotāḥ expands 1.8.4^c to a full jagatī at 1.132.1^b, q. v. Under 2.8.6 it appears that -yāma pṛtanyatāḥ is a Vedic cadence. Reminiscence of 1.8.4 in tvayā ha svid yujá vayám, 8.21.11^a; 102.3^a.

1.8.5^c (Madhuchandas Vaiçvāmītra; to Indra)
 mahāñ indrah paráç ca nū mahitvám astu vajrīne,
 dyáur ná prathiná çávaḥ.

8.56(Vāl.8).1^c (Pṛṣadhra Kāṇva; Dānastuti of Praskaṇva)
 ḷprāti te dasyave vṛka rádhoḷ adarçy áhrayam,
 dyáur ná prathiná çávaḥ.

☞ ab: 8.55.1^c

‘Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.’ Here the ascription of might or çavas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called aparitam (Sāyaṇa: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rádho áhrayam, ‘a gift that brings no shame to the giver’ (Sāyaṇa on 5.79.5: alajjavaham), ‘no shabby gift’, páda c is plainly not fit. It is not fit, even if we assign to çavas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one moro (unneded) item to the cumulative evidence touching the lateness of the Vālakhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra; to Indra), followed by 1.8.8
 yāḥ kuksīḥ somapátamaḥ samudrá iva pínvate,
 urvīr ápo ná kākúdaḥ,—

evá hy áśya sūñtā virapćí gómati mahí,
pakvā çákhā ná dāçīše.

8.12.5^b (Parvata Kāṇva ; to Indra)
imāñ juṣasva girvaṇaḥ samudrá iva pinvate,
ḷindra viçvābhīr ūtibhīr vavākṣītha.]

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yáḥ fer yáthā) : 'what belly swells, . . . so in seeth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stómaḥ (see 8.12.4) : fer the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (net 'thought' l) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetic or net. Pāda c in each stanza of the tṛca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣītha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : indra viçvābhīr ūtibhīḥ is a steck-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣītha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómebhīr viçvacarṣaṇe : 5.14.6^b, stómebhīr viçvācarṣaṇim]

1.9.6^a (Madhuchandas Vāiçvāmītra ; to Indra)
asmāñ sú tātṛa codayēndra rāyé rābhasvataḥ,
túvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
çagdhī vājasya subhaga prajāvató 'gne bṛható adhvaré,
sām rāyā bhūyasā sṛja mayobhūnā túvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8 + 4). Sāyaṇa, with cheerful confidence, says evamvidhena dhane-nāsmāñ samsṛja samyojaya. The needed asmāñ is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyaḥ . . . yāçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vāiçvāmītra ; to Indra)
asmé dhehi çrávo bṛhád dyumnāñ sahasrasātātamam,
indra tá rathīñr iṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Açvins, and Uṣas)
juṣṭo hí dutó ási havyvāhanó ḷ'gne rathīñr adhvarāñām,]
sajúr açvibhyām uṣāsā suvīryam asmé dhehi çrávo bṛhát.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvāñ aryó vipaçitó 'ti khyas túyam á gahi,
asmé dhehi çrávo bṛhát.

1.44.2^b

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé pṛthú çrávo bṛhát (catenary ferm). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo māhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra)

suté-sute nyòkase bṛhád bṛhatá éd arīḥ.

índrāya çūṣám arcati.

10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hí yónim abhí yé samásvaran hinvánto hāri divyám yáthā sádaḥ,
á yám pṛṇánti háribhir ná dhenáva índrāya çūṣám hárivantam arcata.

10.133.1^b (Sudās Pāijavana ; to Indra)

pró šv ásmāi purorathám índrāya çūṣám arcata,

abhíke cid u lokakít samgé samátsu vṛtrahá-

-smákam bodhi coditá

ḷnābhantām anyakéṣām jyáká ádhi dhánvasu.] ☞ refrain, 10.133.1^f ff.

Considering the frequency of the shorter páda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra)

éhi stómāñ abhí svarābhí gṛṇīhy á ruva,

bráhma ca no vaso sácéndra yajñám ca vardhaya.

10.141.6^b (Agni Tápasa ; to Viçve Devāḥ, here Agni)

tvám no agne agnībhir bráhma yajñám ca vardhaya,

tvám no devátātaye rāyó dánāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra)

ukthám índrāya çáñsyám várdhanam puruniṣídhe,

çakró yáthā sutéṣu ño rārāṇat sakhyéṣu ca.

5.39.5^b (Atri Bhāuma ; to Indra)

ásmā ít kávyam váca ukthám índrāya çáñsyam,

tásmā u bráhmavāhase ḷgiro vardhanty átrayo

gíraḥ çumbhanty átrayaḥ.]

☞ cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra ; to Indra)

suvívṛtam sunirájam índra tvádātam íd yáçañ,

gávām ápa vrajám vṛdhi kṛṇuṣvā rádho adrivaḥ.

3.40.6^c (Viçvāmītra ; to Indra)

gírvaṇañ páhí naḥ sutám mádhor dhárābhir ayyase,

índra tvádātam íd yáçañ.

8.64.1^b (Pragātha Kāṇva ; to Indra)

út tvā mandantu stómāñ kṛṇuṣvā rádho adrivaḥ,

áva brahmadviṣo jahi.

Sāyaṇa and Ludwig and Grassmann join the adjectives of 1.10.7^a with yáçañ of b. To do this, Sāyaṇa is obliged to force the meaning of sunirájam to a colourless sukkena niḥçeṣam prāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render yācaḥ by Schatz, which it does not mean. The adjectives fit gāvām vrajām to a nicety.¹ This observation led Aufrecht (in 1888: Festgruss an Böhtlingk, p. 2) to treat pāda b as a good example of Quintilian's interjectio or inclusio. But, granting this, it would be unpardonable boldness to affirm that the same pāda at 3.40.6° stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6°, instead of indra tvādātām id yācaḥ, we had āva brahmadvīṣo jahī, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of indra tvādātām id yācaḥ may be noted. Ludwig: Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet. Grassmann: ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vāiçvāmītra; to Indra)

nahī tvā ródasi ubhé rghāyámāṇam ínvataḥ,

jé aḥ svārvatīr apāḥ sání gá asmábhyam dhūnuhi.

1.176.1^c (Agastya; to Indra)

mātsi no vásyaiṣṭaya 1indram indo víśá viça,]

1.176.1^b

rghāyámāṇa invasi çatrum ánti ná vindasi.

8.40.10^e (Nābhāka Kāṇva; to Indra and Agni)

tám çīçitā suvrktibhis tveśāni sātvanam rgmīyam,

utó nú cid yá ójasā 1çuṣṇasyāṇḍāni bhédati,] jésat svārvatīr apó 1nábha-
ntām anyaké same.] refrain, 8.39.1^b ff.

8.40.11^e (The same)

tám çīçitā svadhvarām satyām sātvanam rtvīyam,

utó nu cid ya ohata 1āṇḍá çuṣṇasya bhédaty,] ájáih svārvatīr apó, &c.

I agree with Oldenberg, RV. Noten, p. 175, that Bergaigne's suggestion of rghāyámāṇam in 1.176.1^c is to be rejected (Études sur le Lexique, s.v. áviçvaminva). But we may advance somewhat in the appreciation of this stanza by noting that its second pāda is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both invataḥ and invasi are transitive; in the latter case çátrum belongs to both invasi and vindasi. Of course, the interpolation of pāda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the Vālakhilya versifexes. Cf. Grassmann, i. 457; Hillebrandt, Ved. Myth. iii. 64, 300, note 3; Geldner, Ved. Stud. iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (Noten, I, p. 13) that 'leicht herauszutreiben' fits vrajām badly, and in strictness he is quite right; but it is easy to assume that the poet in using sunirājam had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of sunirājam to vrajām has its analogy with that of sudūghāḥ to apāḥ. Oldenberg carries over imahe from stanza 6 and makes each pāda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vāiṣvāmītra ; to Indra)
vidmā́ hí tvā́ vṛṣantamaṁ vā́jeṣu havanaçrútam,
vṛṣantamasya hū́maha ú́tīm sahasrasátamam.

5.35.3^b (Prabhūvasu Āṅgīrasa ; to Indra)
á té 'vo váreṇyam vṛṣantamasya hū́mahe,
vṛṣajútir hí jajñī́ṣá ábhú́bhir indra turváṇiḥ.

1.11.1^c (Jetṛ Mādhuchandasa ; to Indra)
índraṁ víçvā avivṛ́dhan samudrávyacasam girāḥ,
rathítamam rathínām vājānām sátpatim pátim.

8.45.7^c (Triçoka Kāṇva ; to Indra)
yád ā́jīm yáty ā́jikíd indraḥ svaçvayúr úpa,
rathítamo rathínām.

For samudrávyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathítamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive páda, rathítamo rathínām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetṛ Mādhuchandasa ; to Indra)
sakhýé ta indra vājino má bhema çavasas pate,
tvām abhí prá ṇonumo jétāram áparājitam.

5.25.6^d (Vasūyava Ātreyaḥ ; to Agni)
agnir dadāti sátpatim sāsáha yó yudhá nṛ́bhīḥ,
agnir átyam raghuṣyádam jétāram áparājitam.

It seems almost impossible to escape the conclusion that the páda jétāram áparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, má bhema má çramiṣmográsya sakhýé táva.

1.11.8^{a+b} (Jetṛ Mādhuchandasa ; to Indra)
índram íçānam ójasābhí stómā anūṣata,
sahásram yásya rātáya utá vā sánti bhū́yasīḥ.

8.76.1^b (Kurusuti Kāṇva ; to Indra)
imām nú mā́yīnam huva indram íçānam ójasā,
marútvantaṁ ná vṛ́jāse.

6.60.7^b (Bharadvāja ; to Indra and Agni)
índrāgni yuvám imè 'bhí stómā anūṣata,
píbatam çambhuvā sutám.

Cf. abhí stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhi stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the páda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra íçāna ójasā 8.40.5^e; éka íçāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnir íçāna ójasā TB. 1.5.5.2^e.

Group 2. Hymns 12-23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe : 1.36.3^a, prā tvā dūtām vṛṇīmahe : 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva ; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṃ viṣvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura ; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṃ viṣvāvedasam,
mahás te sató ví caranty arcāyo divi spr̥ṣanti bhānāvah.

cf. 1.12.1^a

1.44.7^c (Praskaṇva Kāṇva ; to Agni)

hótāraṃ viṣvāvedasaṃ sám hí tvā víca indháte,
sá á vaha puruhūta prācetasó 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva ; to Agni)

yájiṣṭhaṃ tvā vavṛmahe devān devatrā hótāraṃ ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāraṃ ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha : Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva ; to Agni)

agne devān ihá vaha jajñānó vṛktābarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva ; to Agni)

sá naḥ pāvaka dṛdivó, 'gne devān ihá vaha,
ūpa yajñān haviṣ ca naḥ.

1.12.10^a

1.15.4^a (Medhātithi Kāṇva ; to Agni)

agne devān ihá vaha sādāyā yóniṣu triṣú,
pāri bhūṣa piba ṛtūnā.

Cf. the similar pāda tābhir devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva ; to Agni)

tān uçató ví bodhaya yád agne yási dūtyām,
devāir á satsi barhísi.

1.74.7^c (Gotama Rāhūgaṇa ; to Agni)

ná yór upabdir áçvyah ṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

- 5.26.5^c (Vasūyava Atreyāḥ ; to Agni)
 ॒yájamānāya sunvatá ॑ ágne suv́ryam vaha, ☞ 5.26.5^a
 deváir á satsi barhīsi.
- 8.44.14^c (Virūpa Āngirasa ; to Agni)
 sá no mitramahas tvám ॑ ágne çukrēṇa çociçā, ॑ ☞ 1.12.12^a
 deváir á satsi barhīsi.

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhātithi Kāṇva ; to Agni)
 agnínāgnīḥ sám idhyate kavír gṛhāpatir yúvā,
 havyavád juhvāsyah.

- 7.15.2^c (Vasiṣṭha Māitrāvaruṇi ; to Agni)
 ॒yáḥ páñca carṣaṇír abhí ॑ niṣasáda dáme-dame, ☞ 5.86.2^c
 kavír gṛhāpatir yúvā.
- 8.102.1^c (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvám agne bṛhád váyo dádḥāsi deva dāçūṣe,
 kavír gṛhāpatir yúvā.

The pāda 1.12.6^b seems to be a parenthetical interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (gṛhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yúvānaḥ viçpátim kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agním úpa stuhi: 1.136.6^d, índram agním, &c.]

[1.12.7^b, satyádharmaṇam adhvaré: 5.51.2^b, sátyadharmāṇo ādhvarám.]

1.12.9^c (Medhātithi Kāṇva ; to Agni)
 yó agním devávitaye háviṣmān āvívāsati,
 tásmāi pāvaka mṛḷaya.

- 8.44.28^c (Virūpa Āngirasa ; to Agni)
 ॒ayám agne tvé ápi ॑ jaritá bhūtu santya, ☞ 2.5.8^c
 tásmāi pāvaka mṛḷaya.

1.12.10^a (Medhātithi Kāṇva ; to Agni)
 sá naḥ pāvaka dīdivó ॑ ágne deván ihá vaha, ॑ ☞ 1.12.3^a
 úpa yajñām havīç ca naḥ.

- 3.10.8^a (Viçvāmitra Gathina ; to Agni)
 sá naḥ pāvaka dīdihi dyumád asmé suv́ryam,
 bhávā stotṛbhyo ántamaḥ svastáye.

For 3.10.8^b cf. 3.13.7^c, dyumád agne suv́ryam.

1.12.10^b: 1.12.3^a ; 1.15.4^a, ágne deván ihá vaha.

1.12.11^{a+c} (Medhātithi Kāṇva ; to Agni)

sá na stávāna á bhara gāyatrēna náviyasā,
rayím virávatīm iṣam.

8.24.3^a (Viṣvamanas Vāiṣya ; to Indra)

sá na stávāna á bhara rayím citrāçravastamam,
niréké cid yó harivo vásur dadhī.

9.40.5^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná á bhara rayím stotrē suvīryam,
jaritūr vardhayā girāḥ.

9.61.6^{a+b} (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná á bhara rayím virávatīm iṣam,
içānaḥ soma viçvātaḥ.

These stanzas are markedly imitative : two of them share two pādas ; all four share one pāda, and the word rayím, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēna náviyasā is parenthetic. The question, point blank, is this : Is not the sequence á bhara rayím in three of the four stanzas original ? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods : this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff. ; the same author's Glossary to the *Rig-Veda*, s.v. ; Ludwig, *Über Methode*, p. 29 ; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1^c ; stutá stávāna á bhara, 5.10.7^b ; and ágne virávatīm iṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva ; to Agni)

ágne çukrēna çociṣā viçvābhir devāhūtibhiḥ,
imám stómaṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa ; to Agni)

sá no mitramahas tvám ágne çukrēna çociṣā,
ḥ deváir á satsi barhiṣi.]

☞ 1.12.4^c

10.21.8^a (Vimada Āindra ; to Agni)

ágne çukrēna çociṣorū prathayase bṛhāt,
abhikrándan vṛṣāyase ví vo máde gárbham dadhāsi jāmīṣu vívakṣase.

8.43.16^c (Virūpa Āṅgīrasa ; to Agni)

ágne bhrātaḥ sáhaskṛta rōhidaçva çucivrata,
imám stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork ; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty : ' Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here ' mit jedem Ruf ' really means ' at every call ' which viçvābhir devāhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness : ' Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, *SBE.* xlv. 7 : ' Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir devāhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīḥ çukrēṇa çociṣā, 1.45.4; agnīḥ çukrēṇa çociṣā, 8.56(Vāl. 8).5; āgne tigmēna çociṣā, 10.87.23; agnis tigmēna çociṣā, 6.16.28; vṛṣā çukrēṇa çociṣā, 10.187.3; uṣaḥ çukrēṇa çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis çukrāçociḥ and tigmāçociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhātithi Kāṇva; to Tanūnapāt [Āpra])
mādhumantāṃ tanūnapād yajñāṃ devēṣu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^o

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghrtāvantam ūpa māsi mādhumantāṃ tanūnapāt,
yajñāṃ viprasya māvataḥ] çaçamānāsya dāçūṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^c, adyā kṛṇuhi vitāye: 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hōtā mánurhitāḥ: 1.14.11^a; 6.16.9^a, tvām hōtā mánurhitāḥ;
8.34.8^a, á tvā hōtā mánurhitāḥ.]

1.13.5^a (Medhātithi Kāṇva; to Barhis [Āpra])
strñitā barhír ānuṣág ghrtāprṣṭham manīṣiṇaḥ,
yātrāmftasya cákṣaṇam.

3.41.2^b (Viçvāmitra; to Indra)
sattó hōtā na ṛtvīyas tistiré barhír ānuṣák,
áyujran prātár ádrayaḥ.

8.45.1^b (Praskaṇva Kāṇva; to Agni)
á ghā yé agnīm indhaté strñánti barhír ānuṣák,
yēsām índro yúvā sákha.]

refrain, 8.45.1^c–3^c

1.13.6^{a+b} (Medhātithi Kāṇva; to Devīr Dvārah [Āpra])
ví çrayantām ṛtāvṛdho dvāro devír asaçcátāḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
ví çrayantām ṛtāvṛdhaḥ prayái devébhyo mahíḥ,
pāvakāsaḥ puruṣpḥo dvāro devír asaçcátāḥ.

As noted under the preceding item, the two āprī-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{ab} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfrī) as to preclude final judgment. The word asaçcátāḥ would seem here to mean 'not sticking', i. o. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+c} (Medhātithi Kāṇva ; to Uṣāsānaktā [Āpra])
 náktosāsā supéçasāsmín yajñá úpa hvaye,
 idám no barhír āsāde.

1.142.7^b (Dirghatamas Āucathya ; to the same)
 ā bhādamāne úpake náktosāsā supéçasā,
 1yahví ṛtāsya mātārā sídatām barhír ā sumát.]
 8.65.6^c (Pragātha Kāṇva ; to Indra)
 sutāvantas tvā vayāni 1prāyasvanto havāmahe,]
 idám no barhír āsāde.

☞ 1.142.7^{ed}

☞ 5.20.3^d

10.188.1^c (Çyena Āgneya ; to Agni Jātavedas)
 prá nūnám jātāvedasam āçvam hinota vājinam,
 idám no barhír āsāde.

1.13.8^{bc} (Medhātithi Kāṇva ; to Dāivyāu Hotārāu Pracetasāu [Āpra])
 tá sujihvá úpa hvaye hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya ; to the same)
 mandrájihvā jugurvāni hótārā dāivyā kaví,
 yajñám no yakṣatām imám 1sidhrám adyá divispṛçam.]
 1.188.7^{bc} (Agastya ; to the same)
 prathamá hí suvācasā hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

☞ 1.142.8^d

Cf. the vaguely related pāda 2.41.20^c, yajñám devēsu yachatām, preceded (cf. 1.142.8^d) by
 sidhrám adyá divispṛçam.

1.13.9 (Medhātithi Kāṇva ; to Tisro Devyah [Āpra])=

5.5.8 (Vasuçruta Ātreya ; to the same)
 ilā sárasvatī mahí tísro devír mayobhúvaḥ,
 barhiḥ sídantv asrídhaḥ.

1.13.10^c: 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva ; to Viçve Devāḥ, here Agni)
 áibhir agne dúvo giro viçvebhiḥ sómapítaye,
 devébhir yāhi yákṣi ca.

8.21.4^d (Sobhari Kāṇva ; to Indra)
 vayám hí tvā bāndhumantam abandhávo víprāsa indra yemimá,
 yá te dhāmāni vṛṣabha tébhir ā gahi viçvebhiḥ sómapítaye.

It is tempting to see in á . . . viçvebhiḥ sómapítaye devébhir yāhi, 1.14.1, the original
 of the repeated pāda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not
 clear in this connexion. Grassmann, 'mit allen deinen Scharen' ; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a varia lectio, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭam nāma yajñiyam (KS. nāmānādhṛṣyam; MS. dhāmānādhṛṣyam) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tébhir ā yahi viṣvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4^c is hypermetric (see Oldenberg, ProL. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
 indravāyū bṛhaspātīm mitrāgnīm pūṣaṇām bhāgam,
 ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
 indravāyū bṛhaspātīm suhāvehā havāmahe,
 yāthā naḥ sārva ij jānaḥ sāṅgatyām sumānā āsat.
 6.16.24^b (Bharadvāja; to Agni)
 tā rājānā śucivratādityān mārutaṁ gaṇām,
 vāso yākṣiḥā rōdasī.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427^a (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6^c with 6.16.44^c, and 1.14.11^a with 6.16.9^b; see the sequel.

1.14.5^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
 īlate tvām avasyāvah kāṇvāso vṛktābarhiṣaḥ,
 haviṣmanto aramkṛtaḥ.

8.5.17^b (Brahmātithi Kāṇva; to Aṣvins)
 jánāso vṛktābarhiṣo, haviṣmanto aramkṛtaḥ, 3.59.9^b
 juyvām havante aṣvinā. 1.47.4^d

Inasmuch as the expression jánāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6^c (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
 gṛtāpṛṣṭhā manoyūjo yé tvā vāhanti vāhnayaḥ,
 ā devān sōmapītaye.

6.16.44^c (Bharadvāja; to Agni)
 āchā no yāhy ā vahā, bhī prāyāṁsi vitāye, 1.135.4^b
 ā devān sōmapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For vāhnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 tvām hótā mánurhitó 'gne yajñéṣu sídasi,
 sémám no adhvarám yaja.

6.16.9^a (Bharadvāja ; to Agni)
 tvām hótā mánurhito váhnir āsá vidúṣṭarah,
 ágne yáksi divó viçah.
 1.26.1^c (Çunahçepa Ājigarti, alias Devarāta ; to Agni)
 vásiṣvā hi miyedhya vástrāny ūrjām pate,
 sémám no adhvarám yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pādas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)

yuḡṣvā hy áruṣī ráthe harito deva rohitaḥ,
 ḷtábhír deván ihā vaha.ḷ

cf. 1.12.3^a

5.56.6^a (Çyāvāçva Ātreya ; to Maruts)
 yuṅgdhvám hy áruṣī ráthe yuṅgdhvám rátheṣu rohitaḥ,
 ḷyuṅgdhvám hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.ḷ

1.134.3^{bc}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hári are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hári. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhātī ;¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

váyur yuṅkte róhitā váyur aruṇá váyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pādas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra)

indra sómam píba ṛtúná tvā viçantv índavaḥ,
 matsarásas tátokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
 á tvā viçantv índavaḥ ḷsamudrám iva síndhavaḥ,ḷ
 ná tvám indrátī ricyate. 8.6.35^b

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhātithi Kāṇva ; to Viçve Devāḥ, here Maruts)
 mārutaḥ pībata ṛtūnā potrád yajñám punitana,
 yūyám hí śthá sudānavaḥ.

6.51.15^a (Riçvan Bhāradvāja ; to Viçve Devāḥ, here Maruts)
 yūyám hí śthá sudānava ḥindrajyeṣṥhā abhidyavaḥ,] 6.51.15^b
 kártā no ádhvann á sugám gopá amá.

8.7.12^a (Punarvatsa Kāṇva ; to Maruts)
 yūyám hí śthá sudānavo rúdrā ṛbhukṣaṇo dáme,
 utá prácetaso máde.

8.83.9^a (Kusīdin Kāṇva ; to Viçve Devāḥ, here Maruts)
 yūyám hí śthá sudānava ḥindrajyeṣṥhā abhidyavaḥ,] 6.51.15^b
 ádhā cid va utá bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja ; see Hillebrandt, *Vedische Mythologie*, i. 260 ff.; Oldenberg, *Religion des Veda*, pp. 383, 455; Caland and Henry, *L'Agniṣṭoma*, pp. 224 ff.; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pádas with other hymns; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third páda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyám. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also AV. 11.9.2^d, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions: they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the páda, I think that we do not go astray if we regard the expression yūyám hí śthá sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhātithi Kāṇva ; to Viçve Devāḥ, here Tvaṣṭar)
 abhí yajñám gr̥ṇihí no gnávo neṣṭaḥ pība ṛtūnā,
 tvám hí ratnadhá ási.

7.16.6^b (Vasiṣṥha Māitravaruṇi ; to Agni)
 kṛdhí rátnam yájamānāya sukrato tvám hí ratnadhá ási,
 á na ṛté çiçihí viçvam ṛtvijam suçánso yáç ca dáksate.

1.15.4^a : 1.12.3^a, 10^b, ágne deván ihá vaha.

1.15.7^{a+c} (Medhātithi Kāṇva ; to Viçve Devāḥ, here Draviṇodāḥ)
 draviṇodá dráviṇaso grāvahastāso adhvaré,
 yajñéṣu devám ilate.

1.96.8^a (Kutsa Āṅgīrasa ; to Agni, or Agni Draviṇodāḥ)
 draviṇodá dráviṇasas turásya draviṇodāḥ sánarasya prá yansat,
 draviṇodá virávatim išam no draviṇodá rāsate dirghám áyuh.

5.21.3^d (Sasa Ātreya ; to Agni)

tvām viçve sajośaso ḷdevāso dūtām akrata,
saparyāntas tvā kave yajñēṣu devām ḷlate.

☞ 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

ḷtvām agne svādhyò, mārtaṣo devāvītaye,
yajñēṣu devām ḷlate.

☞ cf. 6.16.7^a

The pāda, yajñēṣu devām ḷlate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58 ; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : ‘ als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.’ Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : ‘ Der habeverleiher reiche uns gabe’, supplying dadātu from the next stanza. Similarly Caland and Henry, L’Agniṣṭoma, p. 227 : ‘ Draviṇodās [est donneur] de richesse.’ We must note, however, that the cadence of the pāda is irregular (○○○—), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva ; to Draviṇodāḥ)
draviṇodāḥ pipīṣati juhōta prá ca tiṣṭhata,
neṣṭrād ṛtúbhir iṣyata.

10.14.14^b (Yama Vāivasvata ; to Yama)

yamáya ghr̥tāvad dhavír juhōta prá ca tiṣṭhata,
sá no devéṣv á yamad ḷdirghám áyuh prá jívāse.]

☞ cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : ‘ der besitztum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den R̥tu’s ; beeilet euch.’ On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva ; to Indra)
índraṁ prātár havāmaha índraṁ prayaty ádhvaré,
índraṁ sómasya pītáye.

8.3.5^b (Medhyātithi Kāṇva ; to Indra)

índram íd devátātaya índraṁ prayaty ádhvaré,
índraṁ samiké vaníno havāmaha índraṁ dhánasya sātáye.

3.42.4^a (Viçvāmitra ; to Indra)

índraṁ sómasya pītáye stómair ihá havāmāhe,
ukthébhīḥ kuvíd āgāmat.

8.17.15^d (Irimbiṭhi Kāṇva ; to Indra)

pṛḍakusānur yajató gavéṣaṇa ékaḥ sánn abhí bhúyasah,
bhúrṇim áçvañṁ nayat tujá puró gṛbhéndrañṁ sómasya pítáye.

8.92.5^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ṽtám ṽ abhí pṛārcat,ṽéndrañṁ sómasya pítáye, ☞ 8.15.1^a
tád íd dhy āsya vārdhanam.

8.97.11^b (Rebha Kāçyapa ; to Indra)

sám im rebhāso asvarann indrañṁ sómasya pítáye,
svārpatiñṁ yád im ṽṛdhé dhrtāvrató hy ójasā sám ūtibhiḥ.

9.12.2^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí víprā anūṣata gāvó vatsám ná mātārah,
indrañṁ sómasya pítáye.

Cf. agnīm prayaty ādhvare and the like under 5.28.6^b, indrañṁ sómasya pítáye under 1.55.2^c ; indra sómasya pítáye, 8.65.3^c ; and asyā sómasya pítáye under 1.22.1^c.—Hymn 1.16 shares two pādas with 3.42 ; see next item.

1.16.4^a (Medhātithi Kāṇva ; to Indra)

ṽpa naḥ sutám á gahi háribhir indra keçibhiḥ,
suté hí tvā hávāmāhe.

3.42.1^a (Viçvāmitra ; to Indra)

ṽpa naḥ sutám á gahi sómam indra gāvāçiram,
haribhyām yás te asmayūḥ.

5.71.3^a (Bāhuvṛkta Atreya ; to Mitra and Varuṇa)

ṽpa naḥ sutám á gatañṁ ṽvaruṇa mitra dāçuṣah, ☞ 5.71.3^b
ṽasyā sómasya pítáye. ☞ 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42 ; see preceding item.

[1.16.5^a, sémám na stómam á gahi : 8.66.8^c, sémám na stómam jjuṣāṇā á gahi.]

1.16.5^b (Medhātithi Kāṇva ; to Indra)

ṽsémám na stómam á gahy,ṽ úpedám sávanam sutám, ☞ cf. 1.16.5^a
gāuró ná ṽṛṣitáh piba.

1.21.4^b (Medhātithi Kāṇva ; to Indra and Agni)

ugrá sántā havāmaha úpedám sávanam sutám,
indrāgní éhá gachatām.

6.60.9^b (Bharadvāja ; to Indra and Agni)

tábhír á gachatañṁ narópedám sávanam sutám,
ṽindrāgní sómapítáye. ☞ 6.60.9^c

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf. 1.16.8^a.

[1.16.6^a, imé sómāsa índavaḥ : 9.46.3^a, eté sómāsa índavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)
 víçvam ít sávanam sutám indro mádāya gachati,
 vṛtrahá sómapítaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)
 kāsya vṛśā suté sácā niyútvān vṛśabhó raṇat,
 vṛtrahá sómapítaye.

[1.16.9^a, sémám naḥ kāmam á pṛṇa : 8.64.6^c, asmākam kāmam á pṛṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)
 indrāvāruṇayor ahám samrājor áva á vṛṇe,
 tá no mṛlāta idṛçe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)
 kṣétrasya pátinā vayám hiténeva jayāmasi,
 gām āçvam pošayitnv á sá no mṛlātīdṛçe.
 6.60.5^c (Bharadvāja ; to Indra and Agni)
 ugrá vighanínā mṛdha ḥindrāgní havāmahe,
 tá no mṛlāta idṛçe.

5.86.4^b

Read, perhaps, in 4.57.1^c, pošayitnūā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gām āçvam.

[1.17.2^b, hávam víprasya mávataḥ : 1.142.2^c, yajñám víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)
 gántārā hí sthó 'vase ḥávam víprasya mávataḥ,
 dhartárā carṣaṇínám.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)
 ḥá yád yónim hiranyáyam, váruṇa mitra sádathaḥ,
 dhartárā carṣaṇínám yantám sumnám riçādasā.

5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmaṇaspati)
 yó reván yó amīvahá vasuvít puṣṭivárdhanaḥ,
 sá naḥ siçaktu yás turáh.

1.91.12^b (Gotama Rāhūgaṇa ; to Soma)
 gayasphāno amīvahá vasuvít puṣṭivárdhanaḥ,
 sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmaṇaspati)
 má naḥ çāṅso áraruṣo dhūrtiḥ pṛāṇāṅ mártasya,
 ráksā ṇo brahmaṇas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
 mā́ kása no áraruṣo dhūrtíḥ práṇañ mártasya,
 1indrāgni çárma yachatam.]

☞ 1.21.6^c

[1.18.5^b, sóma indraç ca mártiyam : 4.37.6^b, yūyám indraç, &c.]

1.18.6^b (Medhātithi Kāṇva ; to Sadasaspati)
 sádasas pátim ádbhutaṁ priyám índrasya kámyam,
 saním medhám ayāsiṣam.

9.98.6 (Ambariṣa Vāṣāgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)
 dvír yám páñca sváyaçasaṁ svásāro ádrisaṁhatam,
 priyám índrasya kámyaṁ prasnāpáyanty ūrmíṇam.
 9.100.1^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 abhí navante adrúhaḥ priyám índrasya kámyam,
 vatsám ná púrva áyuni jātám rihanti mātáraḥ.

In RV. 1.21.5 Indrāgni are called sádasapáti; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, *táyā mām adyá medháyágne medhávinaṁ kuru*. Sāyana suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pádas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^c–9^c, marúdbhir agna á gahi.

1.19.3^b (Medhātithi Kāṇva ; to Agni and Maruts)
 yé mahó rájaso vidúr víçve deváso adrúhaḥ,
 1marúdbhir agna á gahi.]

☞ refrain, 1.19.1^c–9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyá vraté sajóṣaso víçve deváso adrúhaḥ,
 spārhá bhavanti rántayo juṣánta yát.

For páda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhātithi Kāṇva ; to Agni and Maruts)
 abhí tvā pūrvápítaye s̥jāmi somyám mádhu,
 1marúdbhir agna á gahi.]

☞ refrain, 1.19.1^c–9^c

8.3.7^a (Medhātithi Kāṇva ; to Indra)
 abhí tvā pūrvápítaya índra stómebhir áyávaḥ,
 1samīcínása r̥bhávaḥ sám asvarau, rudrā g̥ṇanta pūrvyam.

☞ 8.3.7^c

1.20.5^a (Medhātithi Kāṇva ; to R̥bhus)
 sām vo mādāso agmaténdreṇa ca marútvatā,
 ádityébhiç ca rájabhiḥ.

4.34.2^c (Vāmadeva ; to Ṛbhus)

vidānāso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,
sām vo mādā āgmata sām pūramdhiḥ suvīrām asmé rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B S.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prāçastaya indrāgnī tā havāmahe,
somapā sōmapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pītanāsu duṣṭārā yā vājeṣu çravāyā,
yā pāñca carṣaṇīr abh indrāgnī tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ā no gāvyebhir āçvyāir vasavyāir ūpa gachatam,
sākhāyau devāu sakhyāya çambhūvendrāgnī tā havāmahe.

6.60.14^{ab}

4.49.3^c (Vāmadeva ; to Indra and Bṛhaspati)

ā na indrābṛhaspati ḡṛhām indraç ca gachatam,
somapā sōmapītaye.

1.135.7^c

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and açvīnā tā havāmahe, 1.22.2^o.

1.21.4^b : 1.16.5^b ; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgnī rākṣa ubjātam : 7.104.1^a, indrāsomā tāpatam rākṣa ubjātam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyēna jāgrtam ādhi pracetūne padé,
indrāgnī çārma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo dhūrṭiḥ prāṇāñ mārtyasya,
indrāgnī çārma yachatam.

1.18.3^b

1.22.1^{b+c} (Medhātithi Kāṇva ; to Açvins)

prātaryūjā vī bodhayāçvīnāv éhá gachatām,
asyā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Açvins)

āçvīnāv éhá gachatām nāsatyā mā vī venatam,
tīraç cid aryayā pāri vartīr yātam adābhya mādhvī máma çrutam hávam.

5.75.7^b

refrain, 5.75.1^{e-9^e}

5.78.1^a (Saptavadhri Ātreya ; to Açvins)

āçvīnāv éhá gachatām nāsatyā mā vī venatam,
hañsāv iva patatam ā sutāñ ūpa.

5.75.7^b

refrain, 5.78.1^{c-3^c}

1.23.2^c (Medhātithi Kāṇva ; to Indra and Vāyu)

ḷubhá devá divispṛçē, ndravāyú havāmahe,
asyá sómasya pītāye.

☞ 1.22.2^b

4.49.5^a (Vāmadeva ; to Indra and Bṛhaspati) :

indrābṛhaspātī vayám suté gīrbhír havāmahe,
asyá sómasya pītāye.

5.71.3^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)

ḷúpa nah sutám á gataṁ, ḷvaruṇa mitra dāçúsaḥ, ḷ
asyá sómasya pītāye.

☞ a: 1.16.4^a; b: 5.71.3^b

6.59.10^d (Bharadvāja ; to Indra and Agni)

indrāgni ukthavāhasā, ḷstómebhir havanaçrutā,
viçvābhir gīrbhír á gatam asyá sómasya pītāye.

☞ 6.59.10^b

8.76.6^c (Kurusuti Kāṇva ; to Indra)

índram pratnéna mánmanā, ḷmarútvantaṁ havāmahe,
asyá sómasya pītāye.

☞ 1.23.7^a

The pāda, asyá sómasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mádhvāḥ sómasya pītāye, 8.85.5^c; and índram sómasya pītāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23; see the next item.

1.22.2^b (Medhātithi Kāṇva ; to Açvins)

yá suráthā rathítamobhá devá divispṛçā,
açvínā tá havāmahe.

1.23.2^a (Medhātithi Kāṇva ; to Indra and Vāyu)

ubhá devá divispṛçēndravāyú havāmahe,
ḷasyá sómasya pītāye,

☞ 1.22.1^c

Note that 1.22 shares another pāda with 1.23; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tá havāmahe under 1.21.3^b.

[1.22.3^c, táya yajñám mimikṣatam: 1.47.4^b, mádhvā yajñám, &c.]

1.22.8^a (Medhātithi Kāṇva ; to Savitar)

sákhāya á ní ṣidata savitá stómyo nú nah,
dātā rádhānsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sákhāya á ní ṣidata punánāya prá gāyata,
çíçum ná yajñáih pári bhūṣata çriyé.

1.22.18^a (Medhātithi Kāṇva ; to Viṣṇu)

trīṇi padá ví cakrame viṣṇur gopá ádābhyah,
áto dhármāni dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
 yadā te viṣṇur ojasā trīṇi padā vicakramé,
 ॥ād it te haryatā hāri vavakṣatuḥ. ॥

☞ refrain, 8.12.25^c–27^c

Cf. 8.52(Vāl. 4).3^c, yāsmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
 tād viprāso vipanyāvo jāgrvāṅsaḥ sām indhate,
 viṣṇor yāt paramāṁ padām.

3.10.9^{ab} (Viṣvāmitra Gathina ; to Agni)
 tāṁ tvā viprā vipanyāvo jāgrvāṅsaḥ sām indhate,
 ॥havyavāham āmartyaṁ sahovīdham. ॥

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, Ved. Myth. i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, RV. Noten, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
 tīvrāḥ sómāsa á gahy āçirvantaḥ sutā ime,
 vāyo tán prāsthitaṁ piba.

8.82.2^a (Kusīdin Kāṇva ; to Indra)
 tīvrāḥ sómāsa á gahi sutāso mādayiṣṇāvaḥ,
 pībā dadhīg yāthociṣé.

1.23.2^a : 1.22.2^b, ubhā devā diviṣpṛcā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā sómasya pitāye.

[1.23.6^c, kárataṁ naḥ surādhasaḥ : 3.53.13^c, kárad ín naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
 marútvantaṁ havāmaha índram á sómapītaye,
 sajúr gaṇéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
 índraṁ pratnéna mánmanā marútvantaṁ havāmahe,
 ॥asyā sómasya pitāye. ॥

☞ 1.22.1^c

1.23.8 (Medhātithi Kāṇva ; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gr̥tsamada ; to Viçve Devāḥ)
 índrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
 viçve máma çrutā hávam.

See Bergaigne, ii. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1 ; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva ; to Indra Marutvant)

hatā vṛtrám sudānava índreṇa sāhasā yujá,
 má no duḥçáṅsa içata.

2.23.10^c (Gr̥tsamada ; to Bṛhaspati)
 tváyā vayám uttamám dhImahe váyo bṛhaspate pápriṇā sásninā yujá,
 má no duḥçáṅso abhidipsúr içata prá suçáṅsā matibhis tariṣimahi.

7.94.7^c (Vasiṣṭha ; to Indra and Agni)

índrāgni ávasá gatam ḷasmábhyaṃ carṣaṇisahā,
 má no duḥçáṅsa içata.

5.35.1^c

10.25.7^d (Vimada Aindra, or others ; to Soma)

ḷtvám naḥ soma viçvátō, gopá ádābhyo bhava,
 sédha rājann ápa sridho ví vo máde má no duḥçáṅsa içatā vívakṣase.

1.91.8^a

Cf. ráksā mákir no agháçansa içata, under 6.71.3, and má na (and, va) stenā içata mágháçansaḥ, under 2.42.3.—The páda 10.25.7^d with its tetrasyllabic refrain (vívakṣase) is certainly secondary ; and abhidipsúḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva ; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sómapítaye,
 ugrá hí pṛṇimātaraḥ.

8.94.3^c (Bindu Āṅgirasa, or Pūtadakṣa Āṅgirasa ; to Maruts)

ḷtát sú no viçve aryá á sádā gr̥ṇanti kārāvaḥ,
 marútaḥ sómapítaye.

6.45.33^{ab}

8.94.9^c (The same)

á yé viçvā pāṛthivāni papráthan rocaná divāḥ,
 marútaḥ sómapítaye.

[1.23.15^c, góbhīr yávam ná carkṛṣat : 1.176.2^d, yávam na carkṛṣad vṛṣā.]

1.23.20^{abc} (Medhātithi Kāṇva ; to Waters)

apsú me sómo abravíd antár viçvāni bhoṣajá,
 agnīm ca viçváçambhuvam ápaç ca viçvábheṣajih.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)

apsú me sómo abravíd antár viçvāni bhoṣajá,
 agnīm ca viçváçambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six ṛcas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (*Anukramaṇī*, *puraūṣṇīḥ*) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, *Prol.* pp. 225, 234, and for further reference, his *RV. Noten*, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ pṛṇītā bheṣajām vārūthaṁ tanvè máma,
jyók ca sūryam ḍṛṣé.

10.57.4^c (Bandhu Gopāyana, &c. ; to Viṣve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dáksāya jivāse,
jyók ca sūryam ḍṛṣé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idám āpaḥ prá vahata yát kíṁ ca duritám máyi,
yád vāhám abhidudróha yád vā ṣepá utánṛtam.
āpo adyānv acāriṣam rāsena sám agasmahi,
pāyasvān agna ā gahi tám mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥṣepa Ājigarti

1.24.3^b: 1.5.2^b, íçānam váryāṇām ; 10.9.5^a, íçānā váryāṇām ; 8.71.13^b, íçe yó váryāṇām.

[1.24.8^b, sūryāya pánthām ánvetaṁ u : 7.44.5^b, ṛtāsya pánthām, &c.]

1.24.9^c (Çunaḥṣepa Ajigarti, alias Devarāta ; to Varuṇa)

ṣatām te rājan bhiṣajāḥ sahasram urvī gabhīrā sumatiṣ ṭe astu,
bādhasva dūré nīrṛtiṁ parācāiḥ kṛtām cid énaḥ prá mumugdhy asmát.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ viṣūctm āmivā yá no gāyam āviveça,
āre bādhetām nīrṛtiṁ parācāir asmé bhadrā sauçravasāni santu.

Cf. bādhetām dūrām nīrṛtiṁ parācāiḥ, AV. 6.97.2^c ; 7.42.1^c ; āre bādhasva nīrṛtiṁ parācāiḥ, MS. 1.3.39^c ; 45.6 ; KS. 4.13^c ; and also, ārac chātṛum āpa bādhasva dūrām, RV. 10.42.7^a.

1.24.10^c (Çunaḥçepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)

amí yá fīkṣā nihitāsa uccā náktam dādṛçre kūha cid dīveyuḥ,
ádabdhāni váruṇasya vratāni vicākaçac candrāmā náktam eti.

3.54.18^b (Prajāpati Vaiçvāmītra, or Prājāpatya Vācya; to Viçve Devāḥ,
here Adityas)

aryamā ṇo áditir yajñīyāsó 'dabdhāni váruṇasya vratāni,
yuyóta no anapatyāni gántoḥ prajāvān naḥ paçumán astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable: 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable: the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary: 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course; rich in offspring, rich in cattle be our career!' ¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

védā yó vinām padām antárikṣeṇa pátatām,
védā nāvāḥ samudríyaḥ.

8.7.35^b (Punarvatsa Kāṇva; to Maruts)

ákṣṇayāvāno vahanty antaríkṣeṇa pátataḥ,
dhātāra stuvaté váyaḥ.

10.136.4^a (Vṛṣāṇaka; to the Keçinaḥ = Agni, Sūrya, Vāyu)

antárikṣeṇa patati viçvā rūpāvacaçat,
múnir devāsya-devasya sáukṛtyāya sákhā hitāḥ.

For samudríyaḥ, 1.25.7^c, see Oldenberg, RV. Noten, p. 27; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○○.

1.25.10^c (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

ní śasāda dhṛtāvrató váruṇaḥ pastyāsv á,
sámrajyāya sukrátūḥ.

8.25.8^b (Viçvamanas Vaiyaçva; to Mitra and Varuṇa)

ṛtāvānā ní śedatuḥ sámrajyāya sukrátū,
dhṛtāvratā kṣatriyā kṣatrām āçatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, sádo dvā cakrāte upamā divi samrājā sarpirāsutī, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water; cf. Mahīdhara to VS. 10.7 (TS. 1.8.12.1; MS. 2.6.8; KS. 15.6). A poot may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile'; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness: 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxvi.

1.25.11^b (Çunaḥçepa Ājigarti, &c. ; to *Varuṇa*)

áto víçvāny ádbhutā cikitvāñ abhí paçyati,

[kṛtāni yá ca kártvā.]

cf. 1.25.11^c

8.6.29^b (*Vatsa Kāṇva* ; to *Indra*)

átaḥ samudrám udvátaç cikitvāñ áva paçyati,

yáto vipāná éjati.

For 8.6.29 see Geldner, *Ved. Stud.* iii. 56.

[1.25.11^c, kṛtāni yá ca kártvā : 8.63.6^b, kṛtāni kártvāni ca.]

1.25.15^b (Çunaḥçepa Ājigarti, &c. ; to *Varuṇa*)

utá yó mānuṣeṣv á yáçaç cakré ásāmy á,

asmākam udāreṣv á.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

ihá çrutá indro asmé adyá stāve vajry íçṣamaḥ,

mitró ná yó jáneṣv á yáçaç cakré ásāmy á.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yáçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* : 'Der sich unter den menschen vollkommene herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the drowsy.—Cf. Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (Çunaḥçepa Ājigarti, &c. ; to *Varuṇa*)

tvāmí víçvasya medhira diváç ca gmáç ca rājasi,

sá yāmāni prāti çrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*)

çūṣmāso yé te adrivo mehānā ketasāpaḥ,

ubhā devāv abhiṣṭaye diváç ca gmáç ca rājathaḥ.

Grassmann, to 5.38.3 (following *Sāyaṇa*): 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyaṇa*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *çūṣmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūṣmāso* and *Indra*. In ZDMG, xlvi. 571, I took *çūṣmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adrivaḥ*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *diváç ca, &c.* Therefore, perhaps better, *Indra* and *Soma* ; cf. 9.95.5, *indraç ca yát kṣáyathaḥ sáubhagāya*.

1.26.1^c: 1.14.11^c, sémám no adhvarám yaja.

1.26.4^{b+c} (Çunaḥçepa Ājigarti, &c. ; to Agni)
 á no barhí riçádaso várūṇo mitró aryamá,
 sídantu mánuṣo yathā.

1.41.1^b (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)
 yám rákṣanti prácetaso várūṇo mitró aryamá,
 nú cit sá dabhyate jánaḥ.

4.55.10^b (Vāmadeva ; to Viçve Devāḥ)
 ॥ tát sú naḥ savitá bhágo ॥ várūṇo mitró aryamá, ॥ 4.55.10^a
 indro no rádhasá gamat.

5.67.3^b (Yajata Atreya ; to Mitra and Varuṇa)
 viçve hí viçvavedaso várūṇo mitró aryamá,
 vratá padéva saçcire ॥ánti mártyaṃ rišáḥ. ॥ 1.41.2^b

8.18.3^b (Irimbiṭhi Kāṇva ; to Ādityāḥ)
 ॥ tát sú naḥ savitá bhágo ॥ várūṇo mitró aryamá, ॥ 4.55.10^a
 ॥ çárma yachantu saprátho yád ímahe. ॥ 8.18.3^c

8.28.2^a (Manu Vāivasvata ; to Viçve Devāḥ)
 várūṇo mitró aryamá smádrātiṣāco agnáyāḥ,
 pátnivanto vāsaṭkr̥tāḥ.

8.83.2^b (Kus̥idin Kāṇva ; to Viçve Devāḥ)
 té naḥ santu yújaḥ sádā várūṇo mitró aryamá,
 vrdhāsaç ca prácetasāḥ.

9.64.29^a (Kaçyapa Mārīca ; to Pavamāna Soma)
 hinvanó hetfbhir yatá á vājam vājy ākramit,
 sídanto vanūṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4 : 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE*, xlv. 13 : 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanús, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sídanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanūṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanūṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (se, indrasya) vanve vanūṣo haryatám mádam, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS*, xxix. 290 ff.), one of the two pādas 1.26.4^c and 9.64.29^c is pretty certainly patterned after the other. I incline to think that 1.26.4^c is the model, 9.64.29^c the imitation. Be this as it may, the construction of mánuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain prima facie insipidity : the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice ; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11^a and TB. 2.7.12.6^c, manuṣvād (TB. vanuṣvād) deva dhimahi prācetasam. Here the commentary to TB, vanuṣvat paricarāṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29^c. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{b-7^b} ; cf. vāruṇa mitrāryaman, under 5.67.1^a ; and see p. 11.

1.26.5^c (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrva hotar asyā no māndasva sakhyāsya ca,
imā u ṣū çrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u ṣū çrudhī girāḥ,
yābhīḥ kāṇvasya sūnāvo hāvāntē 'vase tvā.
2.6.1^c (Somāhuti Bhārgava ; to Agni)
imām me agne samidham imām upasādam vanēḥ,
imā u ṣū çrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
vīçvebhir agne agnībhir imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rāhūgaṇa ; to Soma)
imām yajñām idām vāco ḥjujuṣānā upāgahi,] 1.91.10^b
sōma tvām no vṛdhē bhava.
10.150.2^a (Mṛṛīka Vāsiṣṭha ; to Agni)
imām yajñām idām vāco ḥjujuṣānā upāgahi,] 1.91.10^b
mārtāsas tvā samidhāna havāmahe mṛṛīkāya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarāṇām : 1.1.8^a ; 45.4^c ; rājantam, &c. ; 8.8.18^c, rājantāv, &c.

1.28.1^{cd}–4^{cd}, ulūkhalasutānām āvéd v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariçcandra, or [Adhiṣavaṇa-]
carmapraçānsā)
ūc chiṣṭām camvōr bhara sōmam pavitra ā sṛja,
nī dhehī gōr ādhi tvaci.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsu duṣṭāraṁ sōmam pavitra ā sṛja,
ḥpunihīndrāya pātave.] 9.16.3^c

9.51.1^b (Ucathya Aṅgīrasa ; to Soma Pavamāna)
 ádhvāryo ádribhiḥ sutám sómān pavitra á sr̥ja,
 𑀧punihīndrāya pátave.]

9.16.3^c

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, góṛ adhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunaḥçepa Ajigarti, &c. ; to Indra)
 yác cid hí satya somapā anāçastá iva smási,
 á tú na indra çañsaya góṣv áçveṣu çubhrīṣu saháreṣu tuvīmagha.

2.41.16^c (Gr̥tsamada ; to Sarasvati)
 ámbitame nádītame dévitame sárasvati,
 apraçastá iva smasi práçastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastáh : á çañsaya =

2.41.16, apraçastáh : práçastim kṛdhi.

[1.29.2^a, çiprin vājānām pate : 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunaḥçepa Ajigarti, &c. ; to Indra)
 yóge-yoge tavástaram vāje-vāje havāmahe,
 sákhāya índram útáye.

8.21.9^c (Sobhari Kāṇva ; to Indra)
 yó na idám-idaṁ purá prá váśya ānināya tám u va stuṣe,
 sákhāya índram útáye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunaḥçepa Ājigarti, &c. ; to Indra)
 á ghā gamad yádi çrávat sahasrīṅbhir útībhiḥ,
 vājebhir úpa no hávam.

10.134.4^d (Mādhātṛ Yāuvanāçva ; to Indra)
 áva yát tvám çatakrataṁ indra viçvāni dhūnuṣé,
 rayīm ná sunvaté sácā sahasrīṅbhir útībhir 𑀧deví jānītry ajījanad
 bhadrá jānītry ajījanat.]

refrain, 10.134.1^{ef}-6^{ef}

1.30.9^a (Çunaḥçepa Ājigarti, &c. ; to Indra)
 ánu pratnásyáukaso huvé tuvīpratīm náram,
 yám te pūrvām pitá huvé.

8.69.18^a (Priyamedha Aṅgīrasa ; to Indra)
 ánu pratnásyáukasah priyāmedhāsa eṣām,
 pūrvām ánu práyatīm vṛktābarhiṣo hitāprayasa āçata.

1.30.10^c (Çunaḥçepa Ājigarti, &c. ; to Indra)
 tám tvā vayám viçvavārā çāśmahe puruhūta,
 sákhe vaso jaritfbhyaḥ.

3.51.6^d (Viçvāmītra; to Indra)

túbhyañ bráhmāṇi gíra indra túbhyañ satrá dadhire harivo juśásva,
bodhy āpír ávaso nūtanasya sákhe vaso jarit̥fbhyo váyo dhāḥ.

8.71.9^c (Suditi Āngirasa and Purumīḷha Āngirasa; to Agni)

sá no vásva úpa māsy ūrjo napān máhinasya,
sákhe vaso jarit̥fbhyaḥ.

It would seem that metre and senso both justify us in assuming that sákhe vaso jarit̥fbhyo váyo dhāḥ is the mother pāda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c.; to Açvins)

samānāyojano hí vām rátho dasrāv ámartyaḥ,
samudré açvinéyate.

5.75.9^d (Avasyu Ātreya; to Açvins)

ābhūd uśá rūçatpaçur āgnír adhāy r̥tvíyaḥ,

áyoji vām vṛṣaṇvasū rátho dasrāv ámartyo

└mādhvī máma çrutam hávam.┘

☞ refrain, 5.75.1^e–9^e

1.30.19^b (Çunaḥçepa Ājigarti, &c.; to Açvins)

ny aghnyásya mürdhāni cakráñ ráthasya yemathuḥ,
pári dyām anyád iyate.

5.73.3^b (Pāura Ātreya; to Açvins)

irmānyád vápuṣe vápuç cakráñ ráthasya yemathuḥ,

páry anyá náhuṣā yugá mahná rájānsi diyathaḥ.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^c are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c.; to Uśas)

vayām hí te ámanmahy ántād á parākāt,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva; to Uśas)

áçveva citráruṣi mātá gávām r̥távarī,

sákhābhūd açvinor uśāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very pāda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, *l. c.*, p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *ācve ná* in 1.30.21 imitates *ācveva* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (◡◡◡◡), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥçepa Ājigarti, &c. ; to Uṣas)

tvám tyébhīr á gahi vājebhīr duhitar divaḥ,

asmé rayīm ní dhārāya.

10.24.1^c (Vimada Āindra, or others ; to Indra)

īndra sómam imám piba, mádhumantaṁ camú sutám, cf. 8.17.1^b
asmé rayīm ní dhārāya ví vo máde sahasrīṇaṁ purúvaso vívakṣase.

Cf. the pāda, çuddhó rayīm ní dhārāya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31-35, ascribed to Hiraṇyastūpa Āṅgīrasa

1.31.8^d (Hiraṇyastūpa Āṅgīrasa ; to Agni)

tvám no agne sanāye dhānānām yaçāsaṁ kārūṁ kṛṇuhi stāvānaḥ,
rdhyāma kármāpāsā návena deváir dyāvāpṛthivī právataṁ naḥ.

9.69.10^d (Hiraṇyastūpa Āṅgīrasa ; to Pavamāna Soma)

īndav índrāya bṛhaté pavasva sumṛṅikó anavadyó riçádāḥ,
bhārā candrāṇi grṇaté vásūni deváir dyāvāpṛthivī právataṁ naḥ.

10.67.12^d (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

īndro mahná maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,

áhann áhim áriṇāt saptá síndhūn, deváir dyāvāpṛthivī právataṁ naḥ. cf. 10.67.12^a

cf. 4.28.1^c

[1.32.1^a, índrasya nú víryāṇi prá vocam : 2.21.3^d, índrasya vocaṁ prá kṛtāni víryā.]

1.32.3^b (Hiraṇyastūpa Āṅgīrasa ; to Indra)

vṛṣāyámāṇo 'vṛṇita sómaṁ trikadrūkeṣv apibat sutāsya,

á sáyakani maghāvādatta vājram áhann enaṁ prathamajám áhīnām.

2.15.1^c (Gṛtsamada ; to Indra)

prá ghā nv āsya maható mahāni satyá satyāsya káranāni vocam,
trikadrūkeṣv apibat sutásyāsyá máde áhim índro jaghāna.

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sakām sūryam, &c.][1.32.5^d, āhiḥ çayata upapfk pṛthivyāḥ : 10.89.14^d, pṛthivyā āpfg amuyā çayante.]1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)āçvyo vāro abhavas tād indra sṛkē yāt tvā pratyāhan devā ēkaḥ,
ājayo gā ājayaḥ çūra sōmam āvāsṛjaḥ sārtave saptā sindhūn.2.12.12^b (Grtsanada ; to Indra)

yāḥ saptāraçmir vṛṣabhās tüviṣmān, avāsṛjat sārtave saptā sindhūn,

cf. 2.12.12^a

yō rāuhinām āsphurad vājrabāhur dyām ārohantām sā janāsa indraḥ.

Cf. Pischel, Ved. Stud. ii. 91 (improbable suggestion); Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7; TS. 6.5.5.2; TB. 1.1.8.3.[1.32.15^d, arān nā nemīḥ pāri tā babhūva : 1.141.9^d, arān nā nemīḥ paribhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prā yād divo hariva sthātar ugra : 6.41.3^c, etāni piba hariva, &c.]1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)ny āvidhyad ilībīçasya dṛlhā vī çṛṅgiṇam abhinac chuṣṇam indraḥ,
yāvat tāro maghavan yāvad ojo vājreṇa çātrum avadhīḥ pṛtanyūm.7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)yāvat tāras tanvō yāvad ojo yāvan nāraç cakṣasā dīdhyānāḥ,
çucim sōmam çucipā pātam asmē indravāyū sādātām barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen]; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vayu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiraṇyastūpa Āṅgīrasa ; to Indra)

ávaḥ kútsam indra yásmiñ cākán právo yúdhyantam vṛṣabhám dáçadyum,
çaphácycuto reṇúr naksata dyám úc chvāitreyó nṛṣáhyāya tasthāu.

1.174.5^a (Agastya ; to Indra)

váha kútsam indra yásmiñ cākán syūmanyú rjrá vátasyáçvā,
[prá súraç cakráñ vṛhatād abhíke] 'bhí sp̄dho yāsiṣad vājrabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja ; to Indra)

tvám rátham prá bharo yodhám ṛṣvám ávo yúdhyantam vṛṣabhám
dáçadyum,

tvám tūgram vetasáve sácāhan tvám tújiñ gr̄ñāntam indra tūtoḥ.

See Geldner, *Ved. Stud.* ii. 171 ; *Rigveda-Kommentar*, p. 7 ; and cf. under 1.174.5^c.

1.34.10^b (Hiraṇyastūpa Āṅgīrasa ; to Açvins)

á nāsatyā gáchatañ hūyáte havír mádhvaḥ pibatañ madhupébhīr āsábhiḥ,
yuvór hí púrvañ savitósáso rátham ṛtāya citráñ ghrtāvāntam iṣyati.

4.45.3^a (Vāmadeva ; to Açvins)

mádhvaḥ pibatañ madhupébir āsábhir utá priyám mádhune yuñjā-
thām rátham,

á vartaniñ mádhunā jinvathas pathó dftim vahethe mádhumantam açvinā.

One may imagine the repeated pāda in 1.34.10 to have been borrowed from a madhustanza and a madhu-hymn like 4.45, and equally well one may imagine the same pāda expanded gloatingly into the theme of the four pādas of 4.45.3. For the connexion between Açvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, á nāsatyā tribhīr ekādaçāir ihá : 8.35.3^a, viçvāir devāis tribhīr, &c.]

1.34.11^{cd} (Hiraṇyastūpa Āṅgīrasa ; to Açvins)

[á nasatyā tribhīr ekādaçāir ihá] devébhīr yātam madhupéyam açvinā,

cf. 1.34.11^a

práyus tárīṣtam ní rápāñsi mṛkṣatañ sédhatañ dvéṣo bhávatañ sacābhúvā.

1.157.4^{cd} (Dirghatamas Āucathya ; to Açvins)

[á na úrjam vahatañ açvinā yuvám] mádhumatyā naḥ káçayā mimik-
ṣatam,

cf. 1.92.17^c

práyus tárīṣtam ní rápāñsi mṛkṣatañ sédhatañ dvéṣo bhávatañ
sacābhúvā.

1.34.12^d (Hiraṇyastūpa Āṅgīrasa ; to Açvins)

á no açvinā trivítā rátheuārvāñcam rayiñ vahatañ suvíram,
çr̄ñvāntā vām ávase johavīmi vṛdhé ca no bhavatañ vājasātāu.

1.112.24^d (Kutsa ; to Açvins)

ápnasvatim açvinā vácem asmé kṛtāñ no dasrā vṛṣañā mauṣám,
adyútyé 'vase ní hvaye vām vṛdhé ca no bhavatañ vājasātāu.

The word adyútyā in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiraṇyāyena savitā rāthēna : 4.44.5^b, hiraṇyāyena suvītā rāthēna ; 8.5.35^a, hiraṇyāyena rāthēna.]

[1.35.8^c, hiraṇyākṣāḥ savitā devā āgat : 2.38.4^d, arāmatīḥ savitā, &c.]

[1.35.8^d, dādhad rātnā dācūṣe vāryāṇi : see under 1.47.1^b.]

[1.35.9^b, ubhé dyāvāpṛthivī antār iyate : 1.160.1^c, sujānmanī dhiṣāṇe antār iyate.]
See the context of each stanza.

1.35.10^b (Hiraṇyastūpa Āṅgīrasa ; to Savitar)

hiraṇyahasto āsuraḥ sunīthāḥ sumṛṇīkāḥ svāvān yātv arvān,
apasédhan rakṣāso yātudhānān āsthād devāḥ pratidoṣām grṇānāḥ.

1.118.1^b (Kakṣivat Dairghatama, son of Uṣig ; to Aṣvins)
ā vān rātho aṣvinā cyeṇāpatvā sumṛṇīkāḥ svāvān yātv arvān,
yó mártasya mánaso jāviyān trivandhuró vṛṣaṇā vātaranhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛṇīkā) is applied to Savitar in 1.35.10, to the Aṣvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit :

tām yuñjāthām mánaso yó jāviyān trivandhuró vṛṣaṇā yás tricakráḥ,
yēnopayāthāḥ sukṛto duroṇām tridhātunā patatho vir ná parṇāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1 ; the three stanzas therefore may involve a case of double relative age : 1.35.10 ; 1.118.1 ; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests práti dōsam) ; Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rákṣā ca no ádhi ca brūhi deva : 1.114.10^c, mṛṇī́ ca, &c.]

Group 5. Hymns 36-43, ascribed to Kaṇva Ghāura

[1.36.3^a, prá tvā dūtām vṛṇīmahe : 1.12.1^a, agnīm dūtām vṛṇīmahe ; 1.44.3^a, adyá dūtām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b : 1.12.1^b ; 1.44.7^a, hótāraṁ viçvávedasam.

[1.36.4^a, devāsas tvā váruṇo mitró aryamā : 1.40.5^c, yásmīn indro váruṇo, &c. ; 7.66.12^c, yád óhate váruṇo, &c. ; 7.82.10^a ; 83.10^a, asmé indro váruṇo, &c. ; 8.19.16^a, yéna caṣṭe váruṇo, &c. ; 8.26.11^c, sajóṣasā váruṇo, &c. ; 10.36.1^b, dyāvākṣāmá váruṇo, &c. ; 10.65.1^a, agnir indro váruṇo, &c. ; 10.65.9^b, indravāyú váruṇo, &c. ; 10.92.6^c, tébhiç caṣṭe váruṇo, &c.]

1.36.5^b (Kaṇva Ghāura ; to Agni)

mandró hótā grhāpatir ágne dūtó viçám asi,
tvé viçvā sámgatāni vratá dhruvā yāni devá ákrṇvata.

1.44.9^b (Praskaṇva Kāṇva ; to Agni)
 pátir hy ádhvarāṇām ágne dūtó viçám ási,
 uṣarúbudha á vaha sómapitaye devān adyá svardḥçaḥ.

For 1.44.9^a cf. the pādas, rājantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kaṇva Ghāura ; to Agni)
 tám ghem itthá namasvína úpa svarájam āsate,
 hótrābhir agním mánuṣaḥ sám indhate titirvānso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa ; to Indra)
 tám ghem itthá namasvína úpa svarájam āsate,
 árthañ cid asya súdhitam yád étava āvartáyanti dāvāne.

For 1.36.7^c cf. 2.2.8^c; 10.11.5^b, hótrābhir agne mánuṣaḥ svadhvarāḥ.

1.36.8^b (Kaṇva Ghāura ; to Agni)
 ghnānto vṛtrám ataran ródasi apá urú kṣáyāya cakrire,
 bhúvat káṇve vīṣā dyumny áhutaḥ krándad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
 yó bráhmaṇe sumatím āyájate ṽájasya sātáu paramásya rāyāḥ,

cf. 4.12.3^b

síkṣanta manyúñ maghāvāno aryá urú kṣáyāya cakrire sudhātu.

Cf. 6.50.3 ; 8.68.12.

1.36.10^b (Kaṇva Ghāura ; to Agni)
 yám tvā deváso mánave dadhúr ihá yájiṣṭhañ havyvāhana,
 yám káṇvo médhyaṭithir dhanaspṛtam yám vīṣā yám upastutáḥ.

1.44.5^d (Praskaṇva Kāṇva ; to Agni)
 stavīṣyámi tvám ahám viçvasyāmṛta bhojana,
 ágne trātáram amṛtam mīyedhya yájiṣṭhañ havyvāhana.

7.15.6^c (Vasiṣṭha Māitravaruṇi ; to Agni)
 sémám vetu vāṣaṭkṛtim agnir juṣata no girāḥ,
 yájiṣṭho havyvāhanaḥ.

8.19.21^c (Sobhari Kāṇva ; to Agni)
 íle girá mánurhitam yám devā dūtām aratīni nyeriré,
 yájiṣṭhañ havyvāhanam.

[1.36.12^d, sá no mṛṣa mahāñ asi: 4.9.1^a, ágne mṛṣa mahāñ asi.]

1.36.14^c (Kaṇva Ghāura ; to Agni)
 ūrdhvó naḥ pāhy ānhaso ní ketúnā viçvam sám atrīṇaṇi daha,
 kṛdhí na ūrdhvāñ caráthāya jīvāso vidá devēṣu no dúvaḥ.

1.172.3^c (Agastya ; to Maruts)
 tṛṇaskandásya nú víçaḥ pári vṛñkta sudānavaḥ,
 ūrdhvāñ naḥ karta jīvāso.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaha pāhī dhūrtér ārāvṇah,
pāhī rīṣata utā vā jīghānsato bhādhāno yāvīṣṭhya.

7.1.13^{ab} (Vasiṣṭha Māitravaruṇi ; to Agni)

pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér āraruṣo aghāyoh,
tvā yujā pṛtanāyūnr abhi ṣyām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— — —) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārāvṇah (catalectic dipody) cleverly takes the place of āraruṣo (— — —). In 8.60.10^a, pāhī viṣvasmād rakṣāso ārāvṇah, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prā vaḥ ṣārdhāya ghīṣvaye tveṣādyumnāya ṣuṣmīṇe,
devāttam brāhma gāyata.

8.32.27^c (Medhātithi Kaṇva ; to Indra)

prā va ugrāya niṣṭūrē 'ṣālhāya prasakṣiṇe,
devāttam brāhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty!' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive: 'Eurer künen sehar, von blendender herlichkeit, der kraftvollen, soll ein von den göttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition: 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra)!' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den göttern entnommene brahma eurem gewaltigen', &c. Grassmann: 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks: 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlām vaḥ ṣārdho (5^b, kṛlām yāc ṣārdho) mārutam.

[1.37.8^c, bhiyā yāmeṣu réjate (sc. pṛthivī) : 8.20.5^c, bhūmir yāmeṣu rejate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyām cid ghā dīrghām pṛthūm mihó nāpātam āmṛdham,
prā cyāvayanti yāmabhiḥ.

5.56.4^d (Ṣyāvāḇva Ātreya; to Maruts)
 ní yé riṇāntý ójaśā vīthā gāvo ná durdhúrah,
 āḇmānaṃ cit svaryāṃ párvataṃ giriḿ prá cyāvayanti yámabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āḇmānaṃ cit svaryāṃ (also 5.30.8^c), 'the heavenly stone' may be lightning; párvataṃ girim, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for párvataṃ girim cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marúto mihaṃ prá vepayanti párvatān, yád yāmaṃ yānti vāyúbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)

marúto yád dha vo bálaṃ jánāṃ acucyavítana,
 girínr acucyavítana.

8.7.11^a (Punarvatsa Kāṇva; to Maruts)

marúto yád dha vo diváh sumnāyanto hávāmahe,
 á tú na úpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pádas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal páda. Note the enclisis of acucyavítana after the relative pronoun yád, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)

kád dha núnám kadhapriyaḥ pitá putráṃ ná hástayoḥ,
 dadhidhvé vṛktábarhiṣaḥ.

8.7.31^a (Punarvatsa Kāṇva; to Maruts)

kád dha núnám kadhapriyo yád índram ájahātana,
 kó vaḥ sakhitvá ohate.

Recent discussions of kadhapri, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Aḇvins' epithet adhapriyā (dual) seems to mean 'thon-friends', something like 'reliable friends'; therefore kadhapriyaḥ means 'when-friends', i. o. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapriyo

(enclitic) seems to be vocative feminine singular of a transition form kadhapriyā, derived from kadhapri. In the stanzas above the repeated pāda fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root dhā in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, dadhidhvé is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prá vepayanti párvatān ví viñcanti vānaspátin,
pró ārata maruto durmádā iva dévāsaḥ sárvasya víçá.

5.26.9^c (Vasūyava Atreyāḥ; to Viçve Devāḥ)
édān marúto açvinā mitráḥ sídantu váruṇaḥ,
devāsaḥ sárvasya víçá.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vápanti marúto miham prá vepayanti párvatān,
yád yāmañ yánti vāyúbhiḥ.

Note that 1.39 and 8.7 share another pāda; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, úpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prá yád rátheṣu pṛṣatīr
áyugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

úpo rátheṣu pṛṣatīr ayugdhvañ, práṣṭīr vahati róhitah, cf. 1.39.6^a
á vo yāmāya pṛthiví cid açrod ábibhayanta mánuṣāḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yád eṣāñ pṛṣatī ráthe práṣṭīr vahati róhitah,
yánti ubhrá riṇān apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word pṛṣatīr which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet pṛṣadaçva. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Bṛhaddevatā 4.144 (catalogue of the spans of the gods), where we have the express statement, pṛṣatyé 'çvās tu marutām. The word práṣṭī (pra + sti, like abhiṣṭī, úpsti, and páriṣṭī) means literally 'being in front', 'leading horse'. It is the analogue of pūrogavá, and πρῆσβος, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in American Journal of Philology, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone váhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā ávo vṛṇīmahe : 1.42.5^b, pūṣann ávo, &c.]

1.40.2^b (Kaṇva Ghāura ; to Brahmaṇaspati)

tvám íd dhí sahasa putra mártya upabrūté dhané hité,
 svúryaṁ maruta á sváçvyam dádhīta yó va ācaké.

6.61.5^b (Bharadvāja ; to Sarasvatī)

yás tvā devi sarasvaty upabrūté dhané hité,
 indraṁ ná vṛtratúrye.

1.40.4^{a+b+d} (Kaṇva Ghāura ; to Brahmaṇaspati)

yó vāgháte dádāti sūnáram vásu sá dhatte ákṣiti çrávaḥ,
 tásmāi ilāṁ svúrirāṁ á yajāmahe suprátúrtim anehásam.

5.34.7^b (Saṁvarāṇa Prājāpatya ; to Indra)

sám m̐ paṇér ajati bhójanam muṣé ví dāçúṣe bhajati sūnáram vásu,
 durgé caná dhriyate viçva á purú jáno yó asya táviṣm̐ ácukrudhat.

8.103.5^b (Sobhari Kāṇva ; to Agni)

sá dṛḍhé cid abhí tṛṇatti vājam árvatā sá dhatte ákṣiti çrávaḥ,
 tvé devatrā sādā purūvaso ₁viçvā vāmāni dhīmahe. 5.82.6^a

9.66.7^c (Çataṁ Vāikhānasah ; to Pavamāna Soma)

prá soma yāhi dhárayā sutá indráya matsaráḥ,
 dádhāno ákṣiti çrávaḥ.

3.9.1^d (Viçvāmitra Gāthina ; to Agni)

sákhāyas tvā vavṛmahe ₁devám mártasa ūtāye, 1.144.5^b
₁apám nápātāṁ subhāgaṁ sudítim, suprátúrtim anehásam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet suprátúrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvāni (sc. āgne) hí suprátúr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yásminn indro váruṇo mitró aryamá : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmaṇaspati)

úpa kṣatrám pñcítá hánti rájabhir bhayé cit suksítini dadhe,
násyá vartá ná tarutá mahāadhané nárbhe asti vajriṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

násyá vartá ná tarutá nv ásti ḷmáruto yám ávatha vájasātāu,]

cf. 6.66.8^b

ḷ toké vā goṣu tánaye yám apsu] sá vrajání dártā párye ádha dyóh.

6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrifice the theme of 1.40.8. I cannot believe that rájabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmaṇaspati, who secures kṣatrám, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmaṇaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^b—7^b, váruṇo mitró aryamá.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yáni bāhúteva píprati pánti mártyaṁ riṣáh,
ářiṣtaḥ sárva edhate.

5.52.4^d (Çyāvācva Ātreya ; to Maruts)

marútsu vo dadhmāhi ḷstómaṁ yajūm ca dhṛṣṇuyá,]

5.52.4^b

viçve yé mánuṣā yugá pánti mártyaṁ riṣáh.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvāvedaso ḷváruṇo mitró aryamá,]

1.26.4^b

vratá padéva saçcire pánti mártyaṁ riṣáh.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

ḷprá sá kṣáyaṁ tirate ví mahír iṣo yó vo várāya dáçati,]

7.59.2^{cd}

ḷprá prajābhir jāyate dhármaṇas páry] ářiṣtaḥ sárva edhate.

6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

ářiṣtaḥ sá máрто viçva edhate ḷprá prajābhir jāyate dhármaṇas pári,]

6.70.3^c

yám ádityāso náyathā sunithibhir áti viçvāni duritá svastāye.

In 10.63.13^a, ářiṣtaḥ sá máрто viçva edhate, we have an imperfect pāda, because the caesura is after ářiṣtaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change máрто to mártio, does not really cure the line. Moreover ářiṣtaḥ sá [márto viç]va edhate is obviously a mechanical extension of ářiṣtaḥ sárva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{cd}.—For the meaning of sárva and viçva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viçvaṁ tokám utá tmānā : 8.84.3^c, rákṣā tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)
 yáthā no mitró váruṇo yáthā rudrāç ciketati,
 yáthā viçve sajóśasaḥ.

3.4.6^c (Viçvāmitra Gāthina ; Aprī, to Uṣāsā-Naktā)
 ā bhādamāne uṣāsā úpāke utá smayete tanvā vírupe,
 yáthā no mitró váruṇo jújoṣad indro marútvāñ utá vā máhobhiḥ.

From the point of view of metre the repeated páda is better in 3.4.6 than in 1.43.3. See Part 2, chapter 2, class B 8.

Group 6. Hymns 44-50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)
 júṣṭo hí dūtó ási havyaváhanó 'gne rathír adhvarāñām,
 sajūr açvibhyām uṣāsā súviryam ḷasmé dhehi çrávo bṛhát.] 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)
 tvám asi praçásyo vidátheṣu sahanitya,
 ágne rathír adhvarāñām.

The páda 1.44.2^c is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d: 1.9.8^a ; 8.65.9^c, asmé dhehi çrávo bṛhát.

[1.44.3^a, adyá dūtám vṛñimāhe : 1.12.1^a, agním dūtám vṛñimāhe ; 1.36.3^a, prá tvā dūtám vṛñimāhe.]

Cf. 8.102.18^b.

1.44.5^d: 1.36.10^b, yájiṣṭham havyavāhana ; 7.15.6^c, yájiṣṭho havyavāhanaḥ ; 8.19.21^c, yájiṣṭham havyavāhanam.

1.44.7^a: 1.12.1^b ; 36.3^b, hótāram viçvávedasam.

1.44.9^b: 1.36.5^b, ágne dūtó viçám asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)
 ní tvā yajñásya sáadhanam ágne hótāram ṛtvijam,
 manuṣyád deva dhīmahi práçetasam jírām dūtám ámartyam.

3.27.2^b (Viçvāmitra ; to Agni)
 íle agním vipaçcitām girá yajñásya sáadhanam,
 çruṣṭivānañ dhítāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)
 káṇvā indram yád ákrata stómāir yajñásya sáadhanam,
 jámí bruvata áyudham.

8.23.9^b (Viçvamanas Vāiyaçva; to Agni)
 ṛtāvānam ṛtāvavo yajñāsya sādhanam girā,
 ūpo enam̄ jujusur nāmasas padé.

Cf. 3.27.8^e, vípro yajñāsya sādhanah̄ (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanā with Agni (cf. also 1.96.3; 145.3); it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8; and, again, under 7.11.1. Cf. Oldenberg, ProL. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva; to Agni! In reality Maruts)
 çṛṇvāntu stōmam̄ marútaḥ sudānavo agnijihvá ṛtāvṛdhaḥ,
 píbatu sōmam̄ vāruṇo dhṛtāvratō 'çvibhyām̄ uśāsā sajūḥ.

7.66.10^b (Vasiṣṭha; to Ādityāḥ)
 bahávaḥ sūracakṣaso 'gnijihvá ṛtāvṛdhaḥ,
 trīṇi yé yemúr vidáthāni dhṛtibhir̄ viçvāni páribhūtibhiḥ.

10.65.7^a (Vasukarṇa Vāsukra; to Viçve Devāḥ)
 divákṣaso agnijihvá ṛtāvṛdhā ṛtāsya yōnim̄ vimṛçānta āsate.
 dyām̄ skabhitȳ apā á cakrur̄ ójasā yajñām̄ janitvī tanvī ní mām̄rjuḥ.

5.51.8^b (Svastyātreya Ātreya; to Viçve Devāḥ)
 sajūr̄ viçvebhir̄ devēbhir̄ açvibhyām̄ uśāsā sajūḥ,
 ū yāhy agne atrivát̄ suté raṇa.]

☞ refrain, 5.51.8^c—10^c

The pāda açvibhyām̄ uśāsā sajūḥ suits best in 5.51.8, because Agni, the Açvins, and Uśas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods; it is a good guess that the longer form, divákṣaso agnijihvá ṛtāvṛdhaḥ, 10.65.7^a, is a secondary and later expansion of agnijihvá ṛtāvṛdhaḥ.

1.45.4^b (Praskaṇva Kāṇva; to Agni)
 máhikerava ūtāye priyāmedhā ahūṣata,

ṛájantam̄ adhvarāṇām̄,] agnim̄ çukrēṇa çociṣā.] ☞ c: 1.1.8^a; d: cf. 1.12.12^a

8.8.18^b (Sadhvaṅsa Kāṇva; to Açvins)

ṛá vām̄ viçvābhir̄ ūtibhiḥ,] priyāmedhā ahūṣata,

☞ 7.24.4^a

ṛájantāv̄ adhvarāṇām̄,] açvinā yāmahūtiṣu.

☞ 1.1.8^a

8.87.3^b (Dyumnika Vasiṣṭha, or others; to Açvins)

ṛá vām̄ viçvābhir̄ ūtibhiḥ,] priyāmedhā ahūṣata,

☞ 7.24.4^a

tá vartír̄ yātam̄ ūpa vṛktābarhiṣo jūṣtam̄ yajñām̄ diviṣiṣu.

For the most recent discussion of the *āπ. λεγ.* máhikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c: 1.1.8^a, rájantam̄ adhvarāṇām̄; 8.8.18^b, rájantāv̄ adhvarāṇām̄; 1.27.1^c, samrájantam̄ adhvarāṇām̄.

[1.45.4^d, agnim̄ çukrēṇa çociṣā: ágne, &c.; see under 1.12.12.]

1.45.5^b: 1.26.5^c; 2.6.1^c, imá u šú çrudhī girāḥ.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hāvante vikṣú jantávah,
çocíṣkeçaṁ purupriyágne havýáya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
ilāyās tvā padē vayām ṽnābhā pṛthivyá ādhi,
játavedo ni dhimahy ágne havýáya vólhave.

☞ 2.3.7^d

Cf. 5.14.3^c; agním havýáya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
ni tvā hótāram ṛtvijañ dadhiré vasuvíttamam,
çrútkarṇaṁ sapráthastamaṁ viprā agne diviṣṭiṣu.

10.140.6^c (Agni Pāvaka ; to Agni)
ṛtāvānaṁ mahiṣāñ viçvādarçatam ṽagním sumnáya dadhire puró jánāḥ,
çrútkarṇaṁ sapráthastamaṁ tvā girá dáivyaṁ mánuṣā yugá.

☞ 3.2.5^a

The composite character of the repeated pāda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, ágne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b, vāsu mártāya dāçúṣe : 8.1.22^b,
devó mártāya dāçúṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá síndhumātarā manotárā rayīṇám,
dhiyá devá vasuvídā.

8.8.12^b (Sadhvaṅsa Kāṇva ; to Açvins)
ṽpurumandrā purūvāsū, manotárā rayīṇám,
stómañ me açvínāv imāṁ abhí váhni anūṣātām.

☞ 8.5.4^b

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuháso jūrṇáyām ādhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmātithi Kāṇva ; to Açvins)
kadá vām taugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṣteva devá násatyā valhatūṁ sūryáyāḥ, vacyānte vām kakuhá apsu játā yugá jūrṇéva váruṇasya bhúreḥ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'load', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvínā pṛchamānāv úyātāñ trikṛṇa valhatūñ sūryáyāḥ . . . putráḥ pitārāv avṛṇita pūṣá, 'When,

O Aṅvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣú (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render *īṣukītā* by 'arrow-maker', in part because VS. 16.46 has *nāma īṣukīdbhye dhanuṣkīdbhyaḥ ca*. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrew-maker', and the other 'bow-maker'. But note the sequel of this *ṣatarudriya* formula in TS. 4.5.4.2, *nāme mṛgayūbhyaḥ ṣvanībhyaḥ ca ve nāmaḥ* (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both *īṣukīt* and *dhanuṣkīt* (*dhanvakīt*); cf. German 'Pfeilschütz' and 'Begenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṅvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelechsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Neten, p. 46, remarks that *jūrṇā viṣṭap*, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain *jūrṇā*. The only point in 1.46.3 that is clear is that *yād vām rāthe vibhiṣ pātāt* means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere e helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sehn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge resspannt?' It will be observed that both translators render the third *pāda* here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of *brahmodya* in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489f., and especially 506.

1.46.7^c (Praskaṅva Kāṅva; to Aṅvins)

ā no nāvā matnām yātām pārāya gāntave,
yuñjāthām aṅvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṅvins)

ūd rāthām ṛtāyatē yuñjāthām aṅvinā rātham,

ḷānti śād bhūtu vām āvaḥ.]

☞ refrain, 8.73.1^c–18^c

1.47.1^b (Praskaṅva Kāṅva; to Aṅvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,
tām aṅvinā pibatām tiroahnyam ḷdhattām rātnāni dāṅṣe.]

☞ refrain, 8.35.22^e–24^e

2.41.4^b (Gṛtsamada; to Mitra and Varuṇa)

ayām vām mitrāvaruṇā sutāḥ sōma ṛtāvṛdhā,

māméd ihā ṣrutām hāvam.

For 1.47.1^d cf. *dādhad rātnāni dāṅṣe* under 4.15.3, and the *pādas*, *dādhad rātnā dāṅṣe vāryāni*, 1.35.8^d; and, *dādhad rātnā vī dāṅṣe*, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)
trivandhuréṇa trivṛtá supéçasā ráthená yātam aṇvinā,
káṇvāso vām bráhma kṛṇvanty adhvaré téśām sú ṇṇutam hávam.

8.8.11^{ab} (Sadhvaṅsa Kāṇva ; to Aṇvins)
átaḥ sahásrānirṇijā ráthená yātam aṇvinā,
vatsó vām mádhumad vácó 'çansít kāvyāḥ kavīḥ.

8.8.14^{cd} (Sadhvaṅsa Kāṇva ; to Aṇvins)
ṽyán nāsatyā parāvátī yád vā sthó ádhy ámbare,ṽ
átaḥ sahásrānirṇijā ráthená yātam aṇvinā.

☞ 1.47.7^{ab}

The word átaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)
aṇvinā mádhumattamāṁ pātām sómam ṛtāvṛdhā,
áthādyá dasrā vāsu bíbhratā ráthe dāçvāṅsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)
yábhiḥ káṇvam abhiṣtibhiḥ právatām yuvām aṇvinā,
ṽtábhiḥ ṣv ásmān avatām çubhas patī,ṽ pātām sómam ṛtāvṛdhā,

☞ cf. 1.47.5^c

3.62.18^c (Viçvāmitra, or Jamadagni ; to Mitra and Varuṇa)
ṽgrṇāná jamádagninā,ṽ yónāv ṛtāsyā sídatam,
pātām sómam ṛtāvṛdhā.

☞ 3.62.18^a

7.66.19^c (Vasiṣṭha ; to Mitra and Varuṇa)
á yātam mitrávaruṇā juṣāṇāv áhutiṁ narā,
pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)
ṽá nūnām yātam aṇvināçvebhiḥ pruṣitápsubhiḥ,ṽ

☞ a: 8.8.2^a; b: 8.13.11^b

ṽdásrā híraṇyavartāni çubhas patī,ṽ pātām sómam ṛtāvṛdhā. ☞ 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)
ṽráthena prthupájasā,ṽ dāçvāṅsam úpa gachatam,
índravāyū ihá gatam. ☞ 4.46.5^a

1.47.3^c, 6^a, áthādyá (6^a, sudāse) dasrā vāsu bíbhratā ráthe.

[1.47.4^b, mádhvā yajñām mimikṣatam : 1.22.3^c, táyā yajñām, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)
triśadhasthé barhīṣi viçvavedasā,ṽ mádhvā yajñām mimikṣatam,ṽ ☞ cf. 1.22.3^c
káṇvāso vām sutásomā abhidyavo yuvām havante aṇvinā.

8.5.17^c (Brahmātithi Kāṇva ; to Aṇvins)
jánāso vṛktábarhiṣo,ṽ havíṣmānto araníkṛtaḥ,ṽ
yuvām havante aṇvinā.

☞ 1.14.5^c

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tábhīḥ śv āsmān avatañi çubhas patī: 8.59(Val. 11).3^c, tábhīr daçvānsam avatañi, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sómam řtāvṛdhā.

1.47.7^{ab+d} (Praskaṇva Kāṇva: to Açvins)

yán nāsatyā parāvátī yád vā sthó ádhi turváçe,

áto ráthena suvṛtā na á gatañ sākám sūryasya raçmíbhīḥ.

8.8.14^{ab} (Sadhvaiṣa Kāṇva; to Açvins)

yán nāsatyā parāvátī yád vā sthó ádhy ámbare,

átaḥ sahásrānirñijā ráthená yātam açvinā.]

☞ 8.8.11^{ab}

1.137.2^e (Parucehepa Dāivodāsi; to Mitra and Varuṇa)

imá á yātam índavaḥ ḥsómāso dādhyāçirah,] sutáso dādhyāçirah, ☞ 1.5.5^c

utá vām uśāso budhí sākám sūryasya raçmíbhīḥ,

sutó mitráya váruṇāya pitāye ḥcárur řtāya pitāye,]

☞ 1.137.2^g

5.79.8^c (Satyaçravas Átreya; to Uśas)

ḥutá no gómatīr iṣa,] á vahā duhitar divaḥ,

☞ 5.79.8^a

sākám sūryasya raçmíbhīḥ çukráñḥ çocadbhīr arcíbhīḥ ḥsújāte açvasūrñte,]

☞ refrain, 5.79.1^{c-10^c}

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vārṣiṣṭhaksatrā urucákṣasā nārā ḥrájānā dirghaçrúttamā,]

☞ 5.65.2^b

tá bahútā ná dañsánā ratharyataḥ sākám sūryasya raçmíbhīḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ámbare in 8.8.14. The Pet. Lex. started by giving the word, which is *ἀν. λεγ.* in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from *anu-var*). Ludwig, 60, renders the two words ádhy ámbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváçe in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ádhy ámbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ádhi turváçe and ádhy ámbare is obliterated.

The Nighaṇṭvas have played mischief with ámbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (*antarikṣa*). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (*antika*). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turváçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvátī 'at a distance'. The enticement lies in the frequent contrast between parāvátī and arvāvátī; e.g. 8.97.4, yác çakrási parāvátī yád arvāvátī vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both *ambaram* (sic) and turváçe were adverbs = *antike* 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvátī). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yáska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváçe is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the *Bṛhatsamhitā* and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbare. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+e+d} (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇṇīyo vāhantu sāvaneḍ ūpa,
īṣam pṛicāntā sukṛte sudānava ā barhiḥ sīdataṃ narā.

8.4.14^{cd} (Devātithi Kāṇva ; to Indra)

ūpa bradhnām vāvātā vīṣaṇā hārī indram apāsu vakṣataḥ,
arvāñcaṃ tvā sāptayo 'dhvaraṇṇīyo vāhantu sāvaneḍ ūpa.

1.92.3^c (Gotama Rāhugaṇa ; to Uṣas)

ārcanti nārīr apāso nā viṣṭibhiḥ samāneṇa yōjanenā parāvātāḥ,
īṣam vāhantiḥ sukṛte sudānave vīṇvéd āha yājamanāya sunvatē.

8.87.2^b (Dyumnika Vāsiṣṭha, or others ; to Aṇvins)

ḷpibataṃ gharṇām mādhumantam aṇvinjā barhiḥ sīdataṃ narā,

☞ 8.87.2^a

ḷtā mandasānā mānuṣo duroṇā āj ni pātaṃ vēdasā vāyaḥ.

☞ 8.87.2^c

8.87.4^b (The same)

ḷpibataṃ sōmaṃ mādhumantam aṇvinjā barhiḥ sīdataṃ sumāt,

☞ 8.87.2^a

tā vāvṛdhānā ūpa suṣṭutīm divó gantām gaurāv ivēriṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, *Ved. Stud.* i. 53, that *adhvaraṇṇī* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlvii. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hārī* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayaḥ*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *ūha* (*arvāñcaṃ tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuh* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, ā *barhiḥ sīdataṃ narā* (or, *sumāt*) cf. 1.142.7^d, *sīdataṃ barhiḥ ā sumāt*.

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

tēna nāsatyā gataṃ rāthena sūryatvacā,

yēna ṇṇvad ūhāthur dāṇṇṇe vāsu ḷmādhvaḥ sōmasya pītāye.]

☞ refrain, 8.85.1^{c-9^c}

8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ḷrātho yó vām trivandhuró hiraṇyābhīṇur aṇvinā,]

☞ 8.5.22^{ab}

pāri dyāvāpṛthiví bhūṣati ṇrutás tēna nāsatyā gatam.

8.8.2^b (Sadhvaṇsa Kāṇva ; to Aṇvins)

ā nūnām yātam aṇvinā rāthena sūryatvacā,

bhūjī hiraṇyapeṇasā kāvī gāmbhīracetasā.

1.47.9^d: 8.85.1^{c-9^c}, *mādhvaḥ sōmasya pītāye*.

1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahā vāmēna na uṣo vy ūchā duhitar divaḥ,

sahā dyumnēna bṛhatā vibhāvāri rāyā devi dāsvati.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)

sā no adyābharádvāsuvy ūchā duhitar divaḥ,

yó vy áuchah sāhyasi [satyáçravasi vāyyó] [sújāte áçvasūnṛte.]

☞ d : refrain, 5.79.1^d-3^d; e : refrain, 5.79.1^e-10^e

5.79.9^a (The same)

vy ūchā duhitar divo má cirám tanuthā ápaḥ,

nét tvā stenám yáthā ripúm tápāti sūro arcīṣā [sújāte áçvasūnṛte.]

☞ refrain, 5.79.1^e-10^e

Cf. 5.79.2^b, vy áucho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

áçvāvatīr gómātīr viçvasuvído bhūri çyavanta vāstave,

úd traya práti mā sūnítā uṣaç códa rádho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yát te mahinā çubhre ándhasi adhikṣiyánti pūrāvaḥ,

sā no bodhy avitrī marútsakhā códa rádho maghónām.

The Padapāṭha treats the awkward compound viçvasuvído as viçva-suvído, but suvído does not occur in the language. The word is probably a haplogical contraction for viçva-va(su)-vídó ; cf. vasutvanám in the related stanza 7.81.6, or such an expression as utóṣo vāsva íçīṣe, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatisa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated páda cf. pársi rádho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cákṣase jágaj jyótiṣ kṛṇoti sūnārī,

ápa dvéṣo maghónī duhitā divá uṣā uchad ápa srídhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[práty u adarçy áyaty] ūchánti duhitā diváḥ,

☞ cf. 7.81.1^a

ápo máhi vyayati cákṣase támo jyótiṣ kṛṇoti sūnārī.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrávaḥ sūrībhyo amítam vasutvanám vājān asmábhyam gómataḥ,

codayitrī maghónaḥ sūnítavaty uṣā uchad ápa srídhaḥ.

Note that 1.48.8 contains two pádas of 7.81 and a little besides (duhitā diváḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsyā rúçanto arcāyaḥ práti bhadrā ádrkṣata,

sā no rayīm viçvāvāram supéçasam uṣā dadātu súgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

práti bhadrā ádrkṣata gávām sárgā ná raçmāyaḥ,

óṣā aprā urú jrāyaḥ.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)
 yé cid dhí tvām řṣayaḥ púrva útáye juhúré 'vase mahi,
 sá na stómān abhí gr̥ṇihī rādhasósah çukréṇa çociśā.

8.8.6^{ab} (Sadhvaṅsa Kāṇva ; to Açvins)
 yác cid dhí vām purá řṣayo juhúré 'vase narā,
 ı́ā yātam açvinā gatam, ı́ūpemām suřṣutīm máma.]

e : refrain, 8.35.22^c–24^c ; d : 8.5.30^c

4.52.7^c (Vāmadeva ; to Uṣas)
 á dyām tanoři raçmibhir ántárikřam urú priyām,
 úřah çukréṇa çociśā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pādas similar to úřah çukréṇa çociśā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)
 úřo yád adyá bhānúnā ví dvárāv řṇávo diváh,
 prá ṇo yachatād avřkām pr̥thú chardiḥ prá devi gómatır řřah.

8.9.1^c (Çaçakarṇa Kāṇva ; to Açvins)
 á nūnām açvinā yuvām vatsásya gantam ávase,
 prásmāi yachatam avřkām pr̥thú chardır yuyutām yá árátayah.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardiḥ for earlier chadiḥ is, I take it, a later blend-word of chadiś and çárma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.—Cf. the pāda 8.27.4^a, yántā no 'vřkām chardiḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)
 úřo bhadrébhír á gahi divác cid rocanád ádhi,
 váhantv aruṇápsava úpa tvā somino gr̥hām.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)
 ágne çárdhantam á gaṇām piřṣám rukmébhír añjibhiḥ,
 víço adyá marútām áva hvaye divác cid rocanád ádhi.

8.8.7^a (Sadhvaṅsa Kāṇva ; to Açvins)
 divác cid rocanád ádhy á no gantam svarvidā,
 dhíbhír vatsapracetasā ı́stómehbir havanaçrutā.]

6.59.10^b

Cf. also the pāda, divó vā rocanád ádhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)
 vyuchánti hí raçmibhir víçvam ábhāsi rocanám,
 tām tvām úřar vasūyávo gr̥rbhíḥ káṇvā ahuřata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)
 tarāṇir víçvadarçato jyotiřkřd asi sūrya,
 víçvam á bhāsi rocanám.

3.44.4^b (Viṣvāmitra ; to Indra)
 jajñānó hárīto vīṣā víçvam á bhāti rocanám,
 háryaço hárītañ dhatta áyudham á vájrañ bāhvó hárīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, víçvam á bhāsi rocanám: 1.49.4^b, víçvam ābhāsi rocanám ; 3.44.4^b,
 víçvam á bhāti rocanám.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)
 tvám gotrám āṅgīrobhṛyo 'vṛṇor āpotátraye çatádureṣu gātuvít,
 saséna cid vimadāyāvaho vāsv ājāv ādriñ vāvasānāsya nartāyan.

9.86.23^d (Pṛṇṇayaḥ, alias Ajā Ṛṣigaṇāḥ ; to Pavamāna Soma)
 ādribhiḥ sutāḥ pavase pavitra āñ índav índrasya jaṭhāreṣv āviçān,
 tvám nṛcākṣā abhavo vicakṣaṇa sóma gotrám āṅgīrobhṛyo 'vṛṇor āpa.

Cf. 1.132.4^b, yád āṅgīrobhṛó 'vṛṇor āpa vrajām, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, árandhayo 'tithigvāya çámbaram : 1.130.7^d, atithigvāya çámbaram.]

[1.51.8^c, çákī bhava yájamānasya coditá: 10.49.1^c, ahám bhuvanī yájamānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)
 ádadā árbhāñ mahaté vacasyáve kaksīvate vṛçayám indra sunvaté,
 ménābhavo vṛṣaṇaço vāsya sukralo víçvét tá te sávaneṣu pravácya.

8.100.6^a (Nema Bhārgava ; to Indra)
 víçvét tá te sávaneṣu pravácya yá cakārtha maghavann indra sunvaté,
 párvatañ yát purusanibhṛtām vāsv apāvṛṇoç çarabhāya řṣibandhave.

10.39.4^d (Ghoṣā Kaksīvatī ; to Açvins)
 yuvám cyāvānañ sanāyañ yáthā ráthañ púnar yúvānañ caráthāya
 takṣathuḥ,

niṣ řaugryám ūhathur adbhyás pári víçvét tá vām sávaneṣu pravácya.

Cf. 4.22.5^b, víçveṣv it sávaneṣu pravácya.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indrāgacha.

[1.52.1^d, éndrañ vavṛtyām ávase suvrktibhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, indro yád vṛtrám ávadhīn nadivítam : 8.12.26^{ab}, yadá vṛtrám nadivítam
 çávasā vajrīn ávadhīḥ.]

1.52.5^a, 14^c, abhí (14^c, nótá) svávr̥ṣṭim̐ máde asya yúdhya^tah.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

árcann átra marú^tah sásminn ájáu viçve deváso amadann ánu tvā,
vr̥trásya yád bhṛṣṭimátā vadhéna ní tvám indra práty ānám jaghántha.

1.103.7^d (Kutsa ; to Indra)

tád indra préva vīryām cakartha yát sasántam̐ vājrenābodhayó 'him,
ánu tvā pátnīr̥ hṛṣítām váyaç ca viçve deváso amadann ánu tvā.

Cf. the similar pāda 7.18.12^d, tvāyānto yé ámadann ánu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yá udfeindra devágopāḥ sákhāyas te çivátamā ásāma,
tvám stoṣāma tváyā suvirā drághīya áyuh̐ pratarám dádhanāḥ.

10.115.8^{cd} (Upastuta Vārṣṭihavya ; to Agni)

úrjo napāt sahasāvann̐ iti tvopastutásya vandate víṣā vák,
tvám stoṣāma tváyā suvirā drághīya áyuh̐ pratarám dádhanāḥ.

[1.54.3^b, svákṣatraṁ yásya dhṛṣató dhṛṣán mánaḥ : 5.35.4^c, svákṣatraṁ te dhṛṣán mánaḥ.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvám divó bṛhatāḥ sánu kopayó 'va tmánā dhṛṣatá çámbaram̐ bhinat,
yán māyīno vrandīno mandīnā dhṛṣác chitām gábhastim̐ açānim̐ pṛtanyási.

7.18.20^d (Vasiṣṭha Maitrāvaruṇi ; to Indra)

ná ta indra sumatáyo ná ráyah̐ samcákṣe púrvā uśáso ná nūtnāḥ,
dévakaṁ cin mānyamánám jaghantháva tmánā bṛhatāḥ çámbaram̐ bhet.

Ludwig, 453, renders 1.54.4^{ab}: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen'; 7.18.20^{cd}, at 1005: 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Mānyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nābhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst!' We may note that tmánā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Çambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmánā, but in 1.57.4^b he has: 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sá çévr̥dham̐ ádhi dhā dyumnám asmé máhi kṣatraṁ janāśáḥ indra távyam,
rákṣā ca no maghónaḥ pāhī sūrīn̐ rāyé ca naḥ svapatyá iṣé dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viçve Devāḥ, here Indra)

ádha tvám indra viddhy āsmán mahó rāyé nr̥pate vājrabāhuḥ,
rákṣā ca no maghónaḥ pāhī sūrīn̐ anehāsas te harivo abhīṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyaḥ práti gr̥bhṇāti viçrītá várīmabhiḥ,
índraḥ sómasya pítáye vṛṣāyate sanát sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kāṇva ; to Indra)
sanir nitrásya papratha índraḥ sómasya pítáye,
práci vāçiva sunvaté mínuita it.

Cf. índraṁ sómasya pítáye, under 1.16.3 ; and índra sómasya pítáye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tám gūrtáyo nemannīṣaḥ páriṇasaḥ sámudraṁ ná samcáraṇe saniṣyávaḥ,
pátim dáksasya vidáthasya nú sáho girim ná vená ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)
nú rodasi áhinaḥ budhnyēna stuvitá devī ápyebhir iṣṭāiḥ,
samudráṁ ná samcáraṇe saniṣyávo gharmaśvaraso nadyó ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pādas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubhs) betrays the pāda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4^b, índraṁ siṣakty uśasāṁ ná sūryaḥ : 9.84.2^d, induḥ siṣakty uśasāṁ, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yát tiro dharuṇam ácyutam rájó 'tiṣṭhipo divá átasu barhānā,
svārmīḥe yán máda indra hársyáhan vṛtrám nír apám āubjo arṇavám.

1.85.9^d (Gotama Rāhūgaṇa ; to Maruts, but here Indra)
tvāṣṭā yád vājraṁ súkṛtaṁ hiraṇyāyaṁ sahásrabhrṣṭim svápā ávartayat,
dhattá indro nárya ápānsi kártavé 'han vṛtrám nír apám āubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s. v. nárya, very properly corrects nárya ápānsi to náryápānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58–64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svám ádma yuvámāno ajāras triṣv áviṣyān atasēsu tiṣṭhati,
átyo ná prṣṭhám puṣitásya rocate divó ná sánu stanáyann acikradat.

9.86.9^a (Akrṣṭāḥ, alias Māṣā Ṛṣigaṇāḥ ; to Pavamāna Soma)
divó ná sánu stanáyann acikradad dyáuç ca yásya pṛthiví ca dhārmabhiḥ,
índrasya sakhyám pavate vivévidat sómaḥ punanáḥ kalāçeṣu sídati.

Even so simple-looking a pāda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlv. 45, to 1.58.2^d, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^c see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

ví vátajūto atasésu tiṣṭhate vīthā juhúbhiḥ sñnyā tuviṣvāṇiḥ,
tṛṣú yád agne vaníno vṛṣāyāse kṛṣṇám ta éma rúcadūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇám ta éma rúcataḥ puró bhác cariṣṇv ārcír vápuṣām íd ékam,
yád āpravítā dádhate ha gárbhaṁ sadyác cij jātó bhávasíd u dūtāḥ.

The unusual accent of the vocative rúcadūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rúcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótaram saptá juhvó yájiṣṭham yám vāgháto vṛṇáte adhvaréṣu,
agním víçveṣām aratím vásūnām saparyámi práyasā yámi rátnam.

10.30.4^b (Kavaṣa Ailuṣa; to Apaḥ, or Aponaptar)

yó anidhmó dídayad apsv ántár yám víprāsa ílate adhvaréṣu,
ápān napān mádhumatīr apó dā yábhīr índro vāvīdhé víryāya.

3.54.3^d (Prajāpati Vāiçvāmītra, or Prajāpati Vāeya; to Viçve Devāḥ)

yuvór ṛtām rodasī satyám astu mahé śú ṇaḥ suvitāya prá bhūtam.
ídám divé námo agne pṛthivyái saparyámi práyasā yámi rátnam.

On the synonymy of roots íd and vṛ (íd = iṣ-d, from root iṣ 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root íd', in 'Studies in Honour of Basil L. Gildersleeve, p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, áchidrā sūno sahaso no adyá: 4.2.2^a, ihá tvám sūno, &c.; 6.50.9^a, utá tvám sūno, &c.]

1.58.9¹; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prátár maksú
dhiyávasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

á sūrye ná raçmáyo dhruváso vāiçvānaré dadhire 'gná vásūni,
yá párvateṣv óṣadhīṣv apsú yá mánuṣeṣv ási tásyā rájá.

1.91.4^b (Gotama Rāhūgaṇa; to Soma)

yá te dhámāni diví yá pṛthivyám yá párvateṣv óṣadhīṣv apsú,
tébhīr no víçvāiḥ sumánā áheḷan ṛájan soma práti havýā gṛbhāya.]

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiçvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divi śthó yāt pṛthivyām yāt pūrvateṣv ōśadhīṣv apśú; iii. 22.2, āgne yāt te divi vāreṇaḥ pṛthivyām yād ōśadhīṣv apśv ā yajatra; 10.51.3, āchāma tvā bahudhā jātaveduḥ praviṣtam agno apśv ōśadhīṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, ye kṛimayaḥ pūrvateṣv vāneṣv ōśadhīṣv paṇṣv apśv āntāḥ.'

[1.59.5^c, rājā kṛṣṭinām asi mānuṣiṇām: 3.34.2^c, indra kṣitnām asi, &c.]

1.59.5^d (Nodhas Gāutama; to Vaiṣvānara)

divāc cit te bhṛatō jātavedo vaiṣvānara prā ririce mahitvām,

ṛājā kṛṣṭinām asi mānuṣiṇām, yudhā devébhyo vārivaç cakartha. cf. 1.59.5^c

7.98.3^d (Vasiṣṭha; to Indra)

jajñānāḥ sōmanā sāhase papātha prā te mātā mahimānam uvāca,

ēndra paprāthorv āntāriksam yudhā devébhyo vārivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhēndro mahā vārivaç cakāra devébhyaḥ sātpatiç çarṣaniprāḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama; to Agni)

uçik pāvako vāsuv mānuseṣu vāreṇyo hōtādhāyi vikṣu,

dāmūnā gṛhāpatir dāma ān agnir bhuvad rayipātī rayiṇām.

1.72.1^c (Parāçara Çāktya; to Agni)

mī kāvyā vedhāsaḥ çāçvatas kar ṛhāste dādāhāno nāryā purūṇi, 7.45.1^c
agnir bhuvad rayipātī rayiṇām satrā cakrāṇō amṛtāni viçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlvii. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ā devō yātu savitā surātno 'ntariksaprā vāhamāno āçvāih,

hāste dādāhāno nāryā purūṇi niveçāyaṇ ca prasuvāṇ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitā bhuvad rayipātī rayiṇām.

[1.61.5^a, asmā id u sāptim iva çravasyā: 9.96.16^c, abhi vājam sāptir iva çravasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prā vo mahé māhi námo bharadhvam āngūṣyām çavasānáya sáma,
yénā naḥ púrve pitáraḥ padajñā árcanto āngiraso gá ávindan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sá vardhitá várdhanah pūyamānah sómo mīḍhvān abhí no jyótiṣavít,
yénā naḥ púrve pitáraḥ padajñāḥ svarvido abhí gá ádrim uṣṇán.

SV. 2.709 has iṣṇán for uṣṇán of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇán; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, *RV. Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇán, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyótiṣa uṣ is natural at any time, and does not really bear upon the expression abhí gá ádrim (m)uṣṇán. I still think that we must read muṣṇán, and that the change from ádrim muṣṇán to ádrim uṣṇán was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇán and muṣṇán followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇán (above) is really due to interchange between iṣṇán and muṣṇán, and not between iṣṇán and uṣṇán. In other words RV. 9.97.39 seems still to have read muṣṇán at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

índrasyāngirasām ceṣṭáu vidát sarámā tánayāya dhāsím,
bḥhaspátir bhinád ádrim vidád gáḥ sám usríyābhir vāvaçanta nárah.

10.68.11^d (Ayāsyā Āngirasa; to Bḥhaspati)

abhí çyāvám ná kṛçanebhir áçvam náksatrebhiḥ pitáro dyám apiñçan,
rátryām támo ádadhur jyótir áhan bḥhaspátir bhinád ádrim vidád gáḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āngirasa, Saramā, and Bḥhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bḥhaspati the repeated pāda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bḥhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth pāda, to obtain connexion, something like Bḥhaspati cleaving the rock of darkness in order to get out the light cows. The pāda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bḥhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanád evá táva ráyo gábhastāu ná kṣíyante nópa dasyanti dasma,
dyumān asi krátumān indra dhírah çíkṣā çacívas táva naḥ çácibhiḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āngirasa; to Indra)

má na indra piyatnáve má çárdhate párá dah,
çíkṣā çacívaḥ çácibhiḥ.

On the face of it the metre is in favour of the priority of the long pāda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvám ha tyád indra saptá yúdhyan pūro vajrin purukútsāya dardah,
barhir ná yát sudāse vṛthā vārg añhó rájan vāri vah pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vāsva indrah satyāḥ samrād̐ dhántā vṛtrám vāri vah pūrāve kaḥ,
pūruṣṭuta krátvā naḥ ṣagdhī rāyó ḥ bhakṣīyá té 'vaso dáivasya.]

cf. 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132 ; Benfey, Orient und Occident, i. 590 ; Muir, OST. i. 330 ; Oldenberg, ZDMG. xlii. 219 ; Geldnor, Vod. Stud. i. 153 ; Hillebrandt, Ved. Myth. i. 112 ; Foy, KZ. xxxiv. 242 ; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān̄ ādhi yetire ṣubhḥé : 5.54.11^b, vākṣassu rukmā maruto ráthe ṣubhah.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam : 9.72.6^a, añçúm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣuñ pāvakām vanīnam vīcarṣaṇīm rudrásya sūnúm havāsā gṛṇīmasi,
rajastúram tavāsam mārutaṁ gaṇám ṛjīṣīnam vṛṣaṇam saçcata çriyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhántam mārutaṁ bhrájadṛṣṭīm rudrásya sūnúm havásā
vivāse,
divāḥ ṣārdhāya çúçayo manīṣā girāyo nápa ugrā aspṛdhran.

Cf. Max Müller, ZDMG. xxxii. 372 ; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tasthāu va utí maruto yám ávata : 1.166.8^b, pūrbhí rakṣatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prā nú sá mártah çávasā jānān̄ átī ḥ tasthāu va utí maruto yám ávata,]

cf. 1.64.13^b

árvadbhir vājam̄ bharate dhánā nṛbhir̄ āpṛçhyam̄ krátum̄ á kṣeti pūṣyati.

2.26.3^b (Gṛtsamada ; to Brahmanaspati)

sá ij jānena sá viçá sá jānmanā sá putráir̄ vājam̄ bharate dhánā nṛbhīḥ,
devánām̄ yāḥ pitāram̄ avivāsati çraddhāmanā havīṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Çāirīṣi ; to Indra)

sá in̄ nú rāyāḥ sūbhṛtasya cākanan̄ mádam̄ yó asya ránhyam̄ cīketati,
tvāvṛdho maghavan̄ dāçvadhvarom̄ akṣú sá vājam̄ bharate dhánā nṛbhīḥ.

Group 9. Hymns 65–73, ascribed to Parāçara Çaktya

1.66.9, 10^d (Parāçara Çaktya; to Agni)

tām vaç caráthā vayám vasatyástañ ná gávo náksanta iddhám,
sindhur ná kṣódaḥ prá níçir ānon návanta gávah svàr dṛçike.

1.69.9, 10^d (The same)

uṣó ná jāró vibhávosráḥ sámññātarūpaç ciketad asmāi,
tmānā váhanto dúro vy ṛṇvan návanta viçve svàr dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65–70 in *dvipadā virāj* metre are not repeated in the other *Samhitās*; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as ‘rubbish’. For both these difficult stanzas see Oldenberg’s translation with notes in SBE. xlv; RV. Noten, p. 67.

[1.68.9, 10^a, pitúr ná putráḥ krátum juṣanta: 9.97.30^c, pitúr ná putráḥ krátubhir
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etá vratá minanti: 10.10.5^c, nákir asya prá minanti vratāni.]

1.69.9, 10^d: see 1.66.9, 10^d.

1.70.5, 6^a (Parāçara Çaktya; to Agni)

sá hí kṣapāvāñ agní rayiñám dáçad yó asmā áram súktāiḥ,
etá cikitvo bhúmā ní páhi devānām jānma mártāñç ca vidvāñ.

7.10.5^c (Vasiṣṭha Māitrāvaruṇi; to Agni)

mandráñ hótārañ uçijo yáviṣṭham agniñ viça ṛlate adhvaréṣu,
sá hí kṣapāvāñ ábhavad rayiñám átandro dutó yajáthāya devāñ.

I render 1.70.5, ‘For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns’, &c. Here the artificial metre (*dvipadā virāj*) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated *pāda* is in unquestionable surroundings: ‘The Uçijs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.’—The differing accents of *kṣapāvāñ* are according to the text.

1.71.4^a (Parāçara Çaktya; to Agni)

máthīd yád im vibhrto mātariçvā grhé-grhe çyetó jényo bhút,
ád im rájñe ná sáhiyase sácā sáñn á dutyāñ bhṛgavaṇo vivāya.

1.148.1^a (Dirghatamas Aucathya; to Agni)

máthīd yád im viṣṭó mātariçvā hótārañ viçvápsuñ viçvádevyañ,
ní yám dadhúr manuṣyaṣu vikṣú svàr ná citráñ vápuṣe vibhávam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated *pādas* vary: *vibhrto* in 1.71.4; *viṣṭó* in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, *viṣito*; Ludwig, vi. 92, *viṣpito*, or *viṣṣṭo*, and, finally, *viṣṭhito*); see Oldenberg, SBE. xlv. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original: as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çäktya; to Agni)

māno ná yó 'dhvanaḥ sadyá éty ékaḥ satrá súro vásva içe,
rájānā mitrávaruṇā supāñí goṣu priyām amṛtān rākṣamāṇā.

3.56.7^b (Prajāpati Vāiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ,
here Savitar)

trír á divaḥ savitá soṣavīti rájānā mitrávaruṇā supāñí,
āpaç cid asya ródasi cid urv́ rātnam bhikṣanta savitúḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlvi. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit: 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çäktya; to Agni)

má no agne sakhyá pítryāñi prá marṣiṣṭhā abhí vidúṣ kavīḥ sán,
nábho ná rūpāñi jarimá mināti purá tásyā abhiçaster ádhri.

7.18.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

rājeva hí janibhiḥ kṣéṣy evāva dyúbhir abhí vidúṣ kavīḥ san,
piçá giro maghavan góbhīr áçvāis tvāyatáḥ çīḥi ráyē asmán.

Ludwig, 266, to 1.71.10, translates the words abhí vidúṣ kavīḥ sán 'da du ein besonders kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábho ná rūpāñi is surely = nábhaso ná rūpāñi, with rūpāñi as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlvi. 75.

1.72.1^b (Parāçara Çäktya; to Agni)

ní kávyā vedhásāḥ çáčvatas kar háste dádhāno náryā purúñi,
agnír bhuvad rayipáti rayñāñi, satrá cakrāṇó amṛtāni viçvā.

☞ 1.60.4^d

7.45.1^c (Vasiṣṭha; to Savitar)

á devó yātu savitá surátno 'ntariksaprá váhamāno áçvāih,
háste dádhāno náryā purúñi niveçāyañ ca prasuvāñ ca bhúma.

See under 1.60.4^d.—See also the pāda, nṛvád dádhāno náryā purúñi, 3.34.5^b, and cf. 8.96.21^c; TB. 2. 5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvad rayipátī rayiṅám.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarádas tvám ic chúcim̄ ghṛténa çúcayaḥ saparyán,
nāmāni cid dadhire yajñíyāny áśudayanta tanvāḥ sújātāḥ.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padám devásya námasā vyántaḥ çravasyávaḥ çráva āpann amṛktam,
nāmāni cid dadhire yajñíyāni bhadráyām te raṇayanta sámḍṛṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agniṁ padé paramé tashivánsam : 2.35.14^a, asmín padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

saṁjānānā úpa sídann abhiñú pātnivanto namasyām namasyan.
ririkvānsas tanvāḥ kṛṇvata svāḥ sákḥā sákhyur nimiṣi rákṣamāṇāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tám in náro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yát tyāgám ubháyāso ágman ḥnāras tokásya tánayasya sātāu.]

4.24.3^d

The second of these stanzas is perfectly clear: 'That very one (namely, Indra) men call to both sides in battle; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlvii. 84, notes the parallel and remarks pertinently: 'Should svāḥ have supplanted another word, for instance trām? As the pronoun svá very frequently stands in apposition with tanú, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, *MS.* 4.8.7; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267): 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73): 'hingebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza: 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98; and perhaps more pertinently, *ii.* 177, note. Whether the text of the repeated páda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother páda is the impeccable 4.24.3^b; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

á yé viçvā svapatyāni tashúḥ kṛṇvānāso amṛtatváya gātúm,
mahná mahádbhīḥ pṛthiví ví tashthe mātá putráir áditir dháyase vḥ.

3.31.9^b (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānasā sedur arkāiḥ kṛṇvānāso amṛtatvāya gātum,
 idāni cin nū sādānam bhūry eṣāni yēna māsāni āsiṣāsann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217; Oldenberg, SBE. xlvi. 83, 86; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya; to Agni)

devó ná yáḥ savitā satyāmanmā krátvā nipāti vṛjānāni viçvā,
 purupraçastó amātir ná satyā ātmēva çevo didhiṣāyyo bhūt.

9.97.48^d (Kutsa Āngirasa; to Pavamāna Soma)
 nū nas tvāni rathiró deva soma pári srava camvōḥ pūyāmānah,
 apsu svādiṣṭho mádhumān ṛtāvā devó ná yáḥ savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homas, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, SBE. xlvi. 88; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yáḥ, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktyā; to Agni)

devó ná yáḥ pṛthivīm viçvādhāyā upakṣéti hitāmitro ná rájā,
 puraḥsádaḥ çarmásado ná vīrá anavadyā pátijuṣṭeva nári.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā úpa kṣéti hitāmitro ná rájā,
 puraḥsádaḥ çarmasádo ná vīrá mahād devānām asuratvām ékam.]

refrain, 3.55.1^{d-22^d}

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asurawesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyé mártān sūṣūdo agne té syāma mághavāno vayām ca,
chāyéva viçvam bhūvanam sisakṣy āpaprivān ródasī antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nṛcákṣā eṣā divó mádhya āsta āpaprivān ródasī antárikṣam,
sá viçvácīr abhí caṣṭe ghṛtácīr antarā pūrvam áparam ca ketúm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mághavāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

eṭá te agna ucáthānī vedho júṣṭānī santu mánase hṛdé ca,
çakéma rāyáḥ sudhúro yāman té 'dhi çrávo devábhaktaṁ dádhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

eṭá te agna ucáthānī vedhó 'vocāma kavāye tá juṣasva,
ꣳuc chocasva kṛṇuhí vásyaso noꣳ mahó rāyáḥ puruvāra prá yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prá cakṣaya kṛṇuhí vásyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.8^c (Gotama Rāhūgaṇa ; to Agni)

utá bruvantu jantáva úd agnir vṛtrahájani,
dhanamjáyó ráṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tám u tvā páthyó víṣā sám idhe dasyuhántamam,
dhanamjayám ráṇe-raṇe.

1.74.7^c: 1.12.4^b, yád agne yási dūtyam.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmir jānānam ágne mitró asi priyáḥ,
sákhā sákhibhya ídyaḥ.

9.66.1^c (Çatain Vāikhānasāḥ ; to Pavamāna Soma)

pávasva viçvacarṣaṇe ꣳbhí viçvāni kávyāꣳ,
sákhā sákhibhya ídyaḥ.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvé ni ca satsihā devāih,
véṣi hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

véṣi hotrām utā potrām jánānām mandhatāsi draviṇodā ṛtāvā,
svāhā vayāni kṛṇāvāmā havīṅsi ḷdevó devān yajatv agnir árhan.]

☞ 2.3.1^d

On various points of 1.76.4 see Neisser, Bozz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xlvi. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival véṣi in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative asi. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa ; to Agni)

kathā dāḥemāgnāye kāsmāi devājuṣṭocyate bhāmīne gīh,
yó mártyeṣv amṛta ṛtāvā hótā yájiṣṭha it kṛṇóti devān.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yó mártyeṣv amṛta ṛtāvā devó devéṣv aratír nidhāyi,
hótā yájiṣṭho mahnā ḥucádhyāi havyāñir agnir mánuṣa trayádhyāi.

[1.77.4^d, vājaprasūtā iṣáyanta mánuṣa : 7.87.3^d, prácetaso yá iṣáyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa ; to Agni)

abhí tvā gótamā girá jātavedo vícarṣaṇe,
ḷdyumnāir abhí prá ṇonumaḥ.]

☞ refrain, 1.78.1^{c-5^c}

4.32.9^a (Vāmadeva ; to Indra)

abhí tvā gótamā giránūṣata prá dāvāne.
indra vājāya ghṛṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

svírām rayim ā bhara jātavedo vícarṣaṇe,
ḷjahí rákṣānsi sukrato.]

☞ 6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

bráhma prajávad ā bhara jātavedo vícarṣaṇe,
ágne yád didáyad diví.

8.43.2^b (Virūpa Aṅgīrasa ; to Agni)

āsmāi te pratiháryate jātavedo vícarṣaṇe,
ágne jánami suṣṭutim.

We may render 1.78.1 : ‘O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).’ Cf. Oldenberg, SBE. xlvi. 102. I feel as though there ought to be somewhere in the stanza the word vayāni, ‘we’, especially as the third pāda is a refrain (1.78.1^{c-5^c}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : ‘The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.’

1.78.1^c-5^c, *dyumnāir abhī prā ṇonumaḥ.*

1.79.3^c (Gotama Rāhūgaṇa ; to Agni)

yád im ṛtásya páyasā piyāno náyann ṛtásya pathibhī rájiṣṭhāih,
aryamá mitró váruṇaḥ párijmā tvācaṁ pñcanty úparasya yonāu.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛté sá vindate yudhāḥ sugébhīr yāty ádhvanāḥ,

aryamá mitró váruṇaḥ sárātayo yám tráyante sajóśasaḥ.

10.93.4^b (Tānva Pārtha ; to Viṣve Devāḥ)

ṛté ghā rájāno amṛtasya mandrá, aryamá mitró váruṇaḥ párijmā,

cf. 1.122.11^b

kád rudró ṇṇān stutó marútaḥ pūśāno bhágaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, *Ved. Stud.* i. 109 ; Hillebrandt, *Ved. Myth.* i. 182 ; Geldner, *Ved. Stud.* iii. 47 ; Oldenberg, *SBE.* xlii. 103, 106 ; *RV.* Noten, p. 79.

1.79.4^b (Gotama Rāhūgaṇa ; to Agni)

agne vājasya gómata ícānaḥ sahaso yaho,
asmé dhehi jātavedo máhi çrávaḥ.

7.15.11^b (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sá no rádhānsi á bharéçānaḥ sahaso yaho,

bhágaç ca dátu váryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, *asmé dhehi çrávo bṛhát,* under 1.9.8.

1.79.5^b (Gotama Rāhūgaṇa ; to Agni)

sá idhāno vásuḥ kavír agnír ilényo girá,
revád asmábhyaṁ purvanika dīdhi.

10.118.3^b (Urukṣaya Āmahīyava ; to Agni Rakṣohan)

sá áhuto ví rocate 'gnír ilényo girá,

sruçá prátikam ajoyate.

1.79.8^b (Gotama Rāhūgaṇa ; to Agni)

á no agne rayīm bhara satrásāhaṁ váreṇyam,
viçvāsu pṛtsú duṣṭāram.

3.34.8^a (Viçvāmitra ; to Indra)

satrásāhaṁ váreṇyaṁ sahodám sasavānsaṁ svār apáč ca devíḥ,

ṛsasána yáḥ pṛthivīm dyám utémám, indraṁ madanty ánu dhíraṇāsaḥ.

cf. 3.32.8^c

Oldenberg, *SBE.* xlii. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, *pṛtanāśāham rayīm . . . á bhara,* so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayim asmābhyam soma duṣṭāram, yó dūṇāḥo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhūgaṇa ; to Agni)

ā no agne sucetūnā rayim viṣvāyupoṣasam,
mardīkām dhehi jivāse.

6.59.9^d (Bharadvāja ; to Indra and Agni)
indrāgni yuvór āpi vāsu divyāni pārthivā,
ā na ihā prā yachataṁ rayim viṣvāyupoṣasam.

1.79.12^b (Gotama Rāhūgaṇa ; to Agni)

sahasrākṣó vícarsaṇir agní rākṣāṁsi sedhati,
hótā grṇīta ukthyāḥ.

7.15.10^a (Vasiṣṭha Maitravaruṇi ; to Agni)
agní rākṣāṁsi sedhati ḥukrāḥocir āmartyāḥ,
ḥúciḥ pāvaká ídyāḥ.]

☞ 2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^e–16^e, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhūgaṇa ; to Indra)

ādhi sánāu ní jighnate vājreṇa ḥatāparvaṇā,
mandāná indro āndhasaḥ sākhibhyo gātum ichaty ḥārcann ānu svarājyam.]

☞ refrain, 1.80.1^e–16^e

8.6.6^b (Vatsa Kāṇva ; to Indra)

ví cid vṛtrāsya dódhato vājreṇa ḥatāparvaṇā,
ḥíro bibheda vṛṣṇínā.

8.76.2^c (Kurusuti Kāṇva ; to Indra)

ayám indro marútsakhā ví vṛtrāsyaḥbinac chíraḥ,
vājreṇa ḥatāparvaṇā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)

prā va indrāya bḥaté marúto brāhmārcata,
vṛtrām hanati vṛtrahā ḥatākratur vājreṇa ḥatāparvaṇā.

Note the correspondence of 8.6.3^s with 8.76.11^a, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra vīryam : 8.55 (Vāl. 7).1^c, bhūríd indrasya vīryam.]

1.80.9^d (Gotama Rāhūgaṇa ; to Indra)

sahāsraṁ sākām arcata pāri ṣṭobhata viṅcatih,

ṣatāinam ānv anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^e–16^e

8.69.9^d (Priyamedha Āṅgīrasa ; to Indra)

āva svarāti gārgaro godhā pāri saniṣvaṇat,

pīṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67 ; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^c, mahāt tād asya pāuṅsyam : 8.63.3^c, stuṣé tād, &c.]

1.80.10^d (Gotama Rāhūgaṇa ; to Indra)

indro vṛtrāsya tāviṣīm nīr ahan sāhasā sāhaḥ,

[mahāt tād asya pāuṅsyam] vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]

☞ c : cf. 1.80.10^c ; e : refrain, 1.80.1^e–16^e

4.18.7^d (Sām̐vāda Indrādītivāmadevānām)

kim u ṣvid asmāi nivīdo bhanantēdrasyāvadyām didhiṣanta āpaḥ,

māmāitān putró mahatā vadhēna vṛtrām jaghanvān asṛjad ví síndhūn.

4.19.8^b (Vāmadeva ; to Indra)

pūrvīr uśasaḥ ṣarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad ví síndhūn,

pāriṣṭhitā atrṇad badbadhānāḥ sirā indrah srāvitave pṛthivyā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtra getötet liess er fließen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely síndhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā paprāu pāṛthivam rājaḥ : 6.61.11^{ab}, āpaprūṣi pāṛthivāny urū rājo antāriṣam.]

1.81.5^{cd} (Gotama Rāhūgaṇa ; to Indra)

[ā paprāu pāṛthivam rājo] badbadhé rocanā divi,

☞ cf. 1.81.5^a

nā tvāvān indra káç caná ná jātó ná janiṣyaté [ti víçvam vavakṣitha.]

☞ cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha ; to Indra)

nā tvāvān anyó divyó ná pāṛthivo ná jātó na janiṣyate,

açvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^{cd} is closely parallel also to 1.102.8^{cd}, ātīdān víçvam bhūvanān vavakṣithāçatrūr indra jānuṣā sanād asi, which again makes ati víçvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^o, āti viçvaṃ vavakṣitha: 1.102.8^c, ātīdān viçvaṃ bhūvanān vavakṣitha.]

[1.81.8^o, āthā no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhūgaṇa; to Indra)

eté ta indra jantāvo viçvaṃ puṣyanti váryam,

antār hí khyó jānānām aryó védo ádāçuṣān tésān no véda á bhara.

5.6.6^b (Vasuçruta Ātreya; to Agni)

pró tyé agnāyo 'gnīṣu viçvaṃ puṣyanti váryam,

té hinvire tá invire tá iṣanyanty anuṣāg ṛiṣān stotṛbhya á bhara.]

9.20.4^c; also refrain, 5.6.1^e-10^e

10.133.2^d (Sudās Pāijavana; to Indra)

tvām sindhūr āvāsṛjo 'dharāco áhann áhim,

açatrúr indra jajñiṣe viçvaṃ puṣyasi váryam ṭtām tvā pári ṣvajāmahe

nābhantām anyakésān jyáká ádhi dhánvasu.]

efg: refrain in 10.133.1 ff.

8.45.15^c (Triçoka Kāṇva; to Indra)

yás te revān ádāçuriḥ pramamársa magháttaeye,

tásya na véda á bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that eté ta indra jantāvah refers to worshippers or adherents of Indra. Therefore viçvaṃ puṣyanti váryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōṣyā váryāni, 1.113.15; pōṣyam rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlvi. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = poṣyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pflegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^c see under 8.21.13^b.

1.82.1^e-5^e, yó jā nv indra te hārti.

1.82.2^d (Gotama Rāhūgaṇa ; to Indra)

ākṣann āmīmadanta hy āva priyā adhūṣata,

āstoṣata svābhānavo viprā nāviṣṭhayā matī ūyōjā nv indra te hāri.]

☞ refrain, 1.82.1^e-5^e

8.25.24^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa, here Dānastuti)

smādabhiçū kāçāvantā viprā nāviṣṭhayā matī,

mahō vājīnāv ārvantā sácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantaḥ trptāç cāsan svakiyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaraṁ svayattadīptayo viprā medhāvinas naviṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāviṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rīgveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhūgaṇa ; to Indra)

susamīdçam tvā vayām māghavan vandiṣimāhi,

prā nūnām pūrṇāvandhura stutō yāhi vāçān ānu ūyōjā nv indra te hāri.]

☞ refrain, 1.82.1^e-5^e

10.158.5^a (Cakṣus Sāurya ; to Sūrya)

susamīdçam tvā vayām prāti paçyema sūrya,]

☞ cf. 10.37.7^d

vī paçyema nreçakṣasaḥ.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyōg jīvāḥ, prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamō gōṣu gachati: 2.25.4^b, sá sātvaḥiḥ prathamō, &c.]

[1.84.2^c, řṣiṇām ca stutīr ūpa: 8.17.4^b, asmākaṁ suṣtutīr ūpa.]

SV. 2.380 reads řṣiṇām suṣtutīr ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhūgaṇa ; to Indra)

ā tiṣṭha vṛtrahan rátham yukta te brāhmaṇā hāri,

arvācīnaṁ sú te máno grāvā kṛṇotu vagnūnā.

3.37.2^a (Viçvāmitra ; to Indra)

arvācīnaṁ sú te mána utā cākṣuḥ çatakrato,

indra kṛṇvāntu vāghātaḥ.

1.84.4^a (Gotama Rāhūgaṇa ; to Indra)

imām indra sutām piba jyēṣṭham āmartyaṁ mādām,

çukrāsyā tvābhy ākṣaran dhārā řtāsyā sādane.

8.6.36^c (Vatsa Kāṇva ; to Indra)
 ā no yāhi parāvāto hāribhyaṁ haryatābhyāṁ,
 imām indra sutām piba.

Note the pādas, 8.17.1^b, indra sōmaṁ pibā imām ; 8.32.19^c, indra piba sutānām ; and, 10.24.1^a, indra sōmam imām piba.

1.84.7^b (Gotama Rāhugaṇa ; to Indra)
 yā ēka id vidāyate vāsu mār̥tāya dāçūṣe,
 ḷīçāno āpratiṣkuta indro aṅgā.]

☞ 1.7.8^c

9.9.8.4^b (Ambariṣa Vār̥ṣāgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)
 sā hi tvāṁ deva çāçvate vāsu mār̥tāya dāçūṣe,
 indo sahasrīṇaṁ rayīṁ çatāt̥mānaṁ vivāsasi.

See under 1.7.8^c.—Cf. āgne mār̥tāya dāçūṣe, 1.45.8 ; and, devō mār̥tāya dāçūṣe, 8.1.22.

1.84.7^c, ḷīçāno āpratiṣkuta indro aṅgā : 1.7.8^c, ḷīçāno āpratiṣkutaḥ.

1.84.9^b (Gotama Rāhugaṇa ; to Indra)
 yāç cid dhī tvā bahūbhya ā sutāvāṅ āvīvāsati,
 ugrām tāt patyate çāva indro aṅgā.

8.97.4^d (Rebha Kāçyapa ; to Indra)
 ḷyāç çakr̥ṣi parāvāti yād arvāvāti vṛtrahan,]
 ātas tvā gṛbhīr dyugād indra keçibhiḥ sutāvāṅ ā vivāsati.

☞ 8.13.15^{ab}

See under 1.7.8^c.

1.84.10^e–12^e, vāsvīr ānu svarājyam.

1.84.11^b (Gotama Rāhugaṇa ; to Indra)
 tā asya pṛçanāyūvaḥ sōmaṁ çṛṇanti pṛçnayaḥ,
 priyā indrasya dhenāvo vājraṁ hinvanti sāyakaṁ ḷvāsvīr ānu svarājyam.]

☞ refrain, 1.84.10^e–12^e

8.69.3^b (Priyamedha Āṅgīrasa ; to Indra)
 tā asya sūdadohasaḥ sōmaṁ çṛṇanti pṛçnayaḥ,
 jānman devānām viças ḷtriṣv ā rocané divāḥ.]

☞ 1.105.5^b

Sāyaṇa, at 8.69.3, following Nighāntavaḥ 3.23, renders sūdadohasaḥ by what amounts to kūpasadṛçadohanāḥ, i. e. 'flowing like a well'. In the light of the açvamedha formula, VS. 22.25 ; TS. 7.4.13.1 ; KSA. 4.2, this is possible. There sūdyābhyāḥ svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible ; cf. the discussion of Fischel, Ved. Stud. i. 72 ff. Sāyaṇa at 1.84.11 renders pṛçanāyūvaḥ by sparçanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons ; Ludwig, 464 ; Grassmann, i. 85). Bergaigne also points that way : see the passages in my Index to Bergaigne, under 1.84.11 ; Grassmann's Lexicon, under pṛçanā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἄπ. λεγ. pṛçanāyūvaḥ (Padap. pṛçana-yūvaḥ). Note the pun : pṛçanāyūvaḥ :

pṛṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣṭ á rocané diváh in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jánman devánām viṣas (thus! not viśás) also remains unintelligible to me, even after the translations of Sāyaṇa; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghāna navatír náva: 9.61.1^c, aváhan navatír náva.]

1.84.14^b (Gotama Rāhūgaṇa; to Indra)
ichánn áçvasya yác chiráḥ párvateṣv ápaçritam,
tád vidac charyañávatī.

5.61.19^c (Çyāvāçva Ātreya; to RathavIti Dārbhya)
eṣá kṣeti ráthavItir maghāvā gómatIr ánu,
párvateṣv ápaçritah.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañc). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvád anyó maghavann asti marḍitá: 8.66.13^c^d, nahí tvád anyāḥ
puruḥūta kác caná mághavann ásti marḍitá.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tá ukṣitáso mahimānam áçata: 8.59(Vāl. 11).2^b, indrāvaruṇā mahimānam
áçata.]

[1.85.5^a, prá yád rátheṣu pṛṣatIr áyugdhvam: 1.39.6^a, úpo rátheṣu pṛṣatIr
áyugdhvam.]

1.85.8^c (Gotama Rāhūgaṇa; to Maruts)
çūrā ivéd yúyudhayo ná jágmayaḥ çravasyávo ná pṛtanāsu yetire,
bháyante viçvā bhúvanā marúdbhyo rájāna iva tveṣāsainḍiço náraḥ.

1.166.4^c (Agastya Māitrāvaruṇi; to Maruts)
á yé rájānsi táviṣIbhīr ávyata prá va évasaḥ sváyatāso adhrajan,
bháyante viçvā bhúvanāni harmyá citró vo yāmaḥ práyatāsv rṣṭiṣu.

1.85.9^d, áhan vṛtrānī nír apām āubjad arṇavām: 1.56.5^d, áhan vṛtrānī nír apām
āubjo arṇavām.

[1.86.3^c, sá gántā gómati vrajé: 7.32.10^d, gámat sá gómati vrajé; 8.46.9^d;
51(Vāl. 3).5^d, gaméma gómati vrajé.]

1.86.4^{b+c} (Gotama Rāhūgaṇa; to Maruts)
asyá vIrāsya barhīsi sutāḥ sómo diviṣṭiṣu,
ukthām mádaç ca çasyate.

8.76.9^b (Kurusuti Kāṇva ; to Indra)
pībéd indra marútsakhā sutám sómam diviṣṭiṣu,
| vájraṁ ṣiṣāna ójasā. |

8.76.9^c

4.49.1^c (Pratiprabha Ātreya ; to Viṣve Devāḥ)
idám vām āsyè havīḥ priyám indrabrhaspatī,
ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa ; to Maruts)
asyá çroṣantv á bhūvo viçvā yáç carṣaṇír abhí,
súram cit sasrúṣīr iṣaḥ.

4.7.4^b (Vāmadeva Gāutama ; to Agni)
āçúm dūtám vivásvato viçvā yáç carṣaṇír abhí,
á jabhruḥ ketúm āyávo bhṛgavāṇaṁ viçé-viçe.

5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
agne sáhantam á bhara dyumnásya prásáhā rayim,
viçvā yáç carṣaṇír abhy āsá vājeṣu sāsáhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa ; to Maruts)
sá hí svasṣt pīṣadaçvo yúvā gaṇò 'yá iṣánás táviṣibhir ávṛtaḥ,
ási satyá ṛṇayāvānedyo 'syá dhiyáḥ pravítáthā vīṣā gaṇáḥ.

2.23.11^c (Gṛtsamada ; to Brahmaṇaspati)
anānudo vṛṣabhó jágmir āhavám niṣṭaptā çatruṁ pītanāsu sāsahíḥ,
ási satyá ṛṇayá brahmaṇas pata ugrásya cid damitá vīluharṣiṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, viçve no devá ávasá gamann ihá: 10.35.13^c, viçve no devá ávasá gamantu.]

Cf. 1.107.2^a, úpa no devá ávasá gamantu.

1.91.3 (Gotama Rāhūgaṇa ; to Soma) =

9.88.8 (Uçanas Kāvya ; to Pavamāna Soma)
rájño nú te váruṇasya vratáni bṛhád gabhīrám táva soma dhāma,
çúciṣ ṭvám asi priyó ná mitró dakṣáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b: 1.59.3^c, yá párvateṣv ósadhīṣv apsu.

[1.91.4^d, rájan soma práti havýá grbhāya : 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vánaspátīḥ : 9.12.7^a, nityástotro vánaspátīḥ.]

1.91.8^a (Gotama Rāhūgaṇa ; to Soma)

tvám naḥ soma viçvátō rákṣā rājann aghāyatāḥ,
ná riṣyet tvāvataḥ sákhā.

10.25.7^a (Vimada Āindra, or others ; to Soma)

tvám naḥ soma viçvátō gopá ádābhyo bhava,

sédha rājann ápa srídho ví vo máde [má no duhçánsa içatā vívakṣase.]

¶ 1.23.9^c

A slightly secondary touch in gopá, 10.25.7, as compared with rákṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain páda 10.25.7 is certainly secondary : see under 1.23.9^c.

[1.91.9^c, tábhīr no 'vitá bhava: 7.96.5^c, tébhīr no 'vitá bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imám yajñám idám váco jujuṣāṇá upágahi ; 1.26.10^b, imám yajñám idám vácaḥ.

[1.91.11^c, sumṛṅkó na á viça : 1.139.6^c, sumṛṅkó na á gahi.]

1.91.12^b : 1.18.2^b, vasuvít puṣṭivárdhanaḥ.

1.91.13^b (Gotama Rāhūgaṇa ; to Soma)

sóma rārandhi no hṛdí gávo ná yāvaseṣv á,
márya iva svá okyè.

8.92.12^b (Çrutakakṣa Āṅgīrasa ; or Sukakṣa Āṅgīrasa ; to Indra)

vayám u tvā çatakṛato gávo ná yāvaseṣv á, ukthēsu raṇayāmasi.

Cf. the páda, raṇan gávo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated : 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt !' Cf. Max Müller, SBE. xxxii. 87, 111 ; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated páda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gávo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhūgaṇa ; to Soma) =

9.31.4 (Gotama Rāhūgaṇa ; to Soma Pavamāna)

á pyāyasva sám etu te viçvátāḥ soma vṛṣṇyam,

bhāvā vājasya saṁgathé.

Aside from the series 1.74–93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhūgaṇa Gotama) ; cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303 ; ii. 225, 227.

1.91.17 (Gotama Rāhūgaṇa ; to Soma)

á pyāyasva madintama sóma viçvebhir añçúbhiḥ,

bhāvā naḥ suçrávastamaḥ sákhā vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha ; to Pavamāna Soma),

prá pyāyasva prá syandasva sóma viçvebhir añçúbhiḥ,

devébhya uttamám havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303 ; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prá cikitsā gāviṣṭāu : 6.47.20^c, bḥaspatē prá, &c.]

1.92.3^c, iṣam vāhanthi sukṛte sudānave : 1.47.8^c, iṣam pṛcāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhūgaṇa ; to Uṣas)

ádhi péçānsi vapate nṛtúr iváporṇute vākṣa usréva bārjaham,
jyótir víçvasmāi bhúvanāya kṛṇvatí gávo na vrajám vy uṣá āvar támaḥ.

4.14.2^b (Vāmadeva Gāutama ; to Liṅgoktadevatāḥ, here Savitar)

ṽrdhvám ketúm savitá devó açrej, jyótir víçvasmāi bhúvanāya kṛṇván,

4.6.2^c

ṽprā dyāvāpṛthiví antárikṣam, ví sūryo raçmibhiç cékitaṇaḥ.

1.115.1^c

For 1.92.4 cf. Hillebrandt, Ved. Myth. ii. 38; Pischel, Ved. Stud. ii. 120; Geldner, *ibid.*, p. 286; Oldenberg, RV. Noten, p. 91 (where other references).

1.92.6^a (Gotama Rāhūgaṇa ; to Uṣas)

átāriṣma támasas pārám asyóṣá uchánti vayúnā kṛṇoti,
çriyé chāndo ná smayate vibhātí suprátikā sāumanasāyājigaḥ.

1.183.6^a (Agastya ; to Açvins) =

1.184.6^a (The same)

átāriṣma támasas pārám asyá ṽpráti vām stómo açvināv adhāyi,

1.183.6^b

ṽhá yātam pathibhir devayānāir vidyāmeṣám vṛjānam jirádānum.

1.183.6^d

7.73.1^a (Vasiṣṭha ; to Açvins)

átāriṣma támasas pārám asyá práti stóman devayānto dádhānāḥ,
purudānsā purutāmā purājāmartyā havate açvinā gīḥ.

For 1.92.6 see Bloomfield, Religion of the Veda, p. 66; Pischel, Ved. Stud. i. 299; Oldenberg, RV. Noten, p. 91.

1.92.7^a (Gotama Rāhūgaṇa ; to Uṣas)

bhásvatí netrí sūnṛtānām divá stave duhitá gótamebhiḥ,
prajāvato nṛvāto açvabudhyān uṣo góagrān úpa māsi vājān.

1.113.4^a (Kutsa ; to Uṣas)

bhásvatí netrí sūnṛtānām áceti citrá ví dúro na āvaḥ,

prárpyā jágad vy ù no rāyó akhyad uṣá ajigar bhúvanāni víçvā.

Cf. Oldenberg, RV. Noten, p. 91, who seems to me a little over-cautious in refusing to regard açvabudhyān as metrical or phonetic equivalent of açvabudhyān; cf. the author, *Indogermanische Forschungen*, xxv. 195, and Concordance under, annam me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhūgaṇa ; to Uṣas)

vyūrṇvatí divó ántān abodhy ápa svāsāram sanutār yuyoti,
praminatí manuṣyā yugáni yóṣā jārāsya cákṣasā ví bhāti.
paçún ná citrá subhágā prathāná síndhur ná kṣóda urviyá vy açvāit,
áminatí dáivyāni vratāni sūryasya ceti raçmibhir dṛçaná.

1.124.2^{ab} (Kakṣivāt Dāirghatamasa ; to Uṣas)
 áminatī dáivyaṇi vratāni praminatī manuṣyā yugāni,
 ııyúṣiṇām upamā çaçvatīnām āyatīnām prathamóśá vy ádyāut.]

1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pādas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and iyúṣiṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām ; and praminatī and iyúṣiṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugá 'age', i. e. 'period of time', see Bāl Gangādhār Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and açvāit for ádyāut (cf. açvāit in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between iyúṣiṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvāhantī pōsyā vāryāni citrām ketúm kṛṇute cékitānā,
 iyúṣiṇām upamā çaçvatīnām vibhātīnām prathamóśá vy áçvāit.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and iyúṣiṇām . . . āyatīnām mark as later imitations all the repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : áminatī : āyatīnām = praminatī : iyúṣiṇām. That is to say : The dawns proserve the laws of the gods (áminatī) by their regular appearance (āyatīnām) ; the ages of men waste away (praminatī) as the dawns fade day by day (iyúṣiṇām). Or by the diagram :

áminatī	praminatī
	
	
	
iyúṣiṇām	āyatīnām

1.92.13^{btc} (Gotama Rāhūgaṇa ; to Uṣas)
 uṣas tác citrām á bharāsmábhyaṃ vājinīvati,
 yéna tokám ca tánayaṃ ca dhāmahe.

4.55.9^c (Vāmadeva ; to Viçve Devāḥ, here Uṣas)
 uṣo maghony á vaha súṃrte vāryā purú,
 asmábhyaṃ vājinīvati.

9.74.5^d (Kakṣivāt Dāirghatamasa ; to Pavamāna Soma)
 árvātd añçúḥ sácāmāna ūrmīnā devāvyāṃ mánuṣe pinvati tvácam,
 dádhāti gárbham áditer upástha á yéna tokám ca tánayaṃ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbaro, rossereicho uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabonreichos Morgenroth, dio schöne Gabo bring uns her, durch wolche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrá is a kind of a kenning in the Ríg-Veda ; a glance at Grassmann's article (citrá 4) shows that some such word as rayí, rádhās, dráviṇam, or the like, must be understood with it. Similarly çṛtya is a konning of rayí in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of ā bhara. This parallel shows the extraneous character of the appendage, 1.92.13^o. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yēna, in 9.74.5: 'Ho (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sōmo rotodhāḥ, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16^c (Gotama Rāhūgaṇa; to Aṣvins)

āṣvinā vartīr asmād ā gōmad dasrā hiraṇyavat,
arvāg rātham sāmanasā nī yachatam.

7.74.2^c (Vasiṣṭha; to Aṣvins)

yuvām citrām dadathur bhōjanam narā cōdethām sūnītvate,
arvāg rātham sāmanasā nī yachatam pibatam somyām mādhu.]

☞ 6.60.15^d

8.35.22^a (Ṣyāvāṣva Ātreya; to Aṣvins)

arvāg rātham nī yachatam pibatam somyām mādhu.] ☞ 6.60.15^d
ā yātam aṣvinā gatam avasyūr vām ahām huve dhattām rātnāni dāṣuṣe.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhūgaṇa; to Aṣvins)

yāv itthā ḥlōkam ā divō jyōtir jānāya cakrāthuḥ,
ā na ūrjam vahatam aṣvinā yuvām.

1.157.4^a (Dirghatamas Āucathya; to Aṣvins)

ā na ūrjam vahatam aṣvinā yuvām mādhumatyā naḥ kāṣayā mimik-
ṣatam,
pṛāyus tāriṣṭam nī rāpānsi mṛkṣatam sēdhatam dvēṣo bhāvataṁ sacā-
bhūvā.] ☞ 1.34.11^{cd}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhūgaṇa; to Aṣvins)

ēhā devā mayobhūvā dasrā hiraṇyavartanī,
uṣarbūdho vahantu sōmapitaye.]

☞ cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṣvins)

atyāyātam aṣvinā tirō vicvā ahām sánā,
dásrā hiraṇyavartanī sūsumnā síndhuvāhasā [mādhvī máma ṣrutam
hávam.] ☞ refrain, 5.75.1^{e-9^e}

8.5.11^b (Brahmātithi Kāṇva; to Aṣvins)

vāvṛdhānā pūbhas patī] dásrā hiraṇyavartanī,
pibatam somyām mādhu.]

☞ 6.60.15^d

8.8.1^c (Sadhvaṅsa Kāṇva ; to Aṅvins)

á no viṅvābhir ūtibhir] áṅvinā gáchataṁ yuvám,]

☞ a : 7.24.4^a ; b : 5.75.3^b

dásrā hiraṅyavartanī] pibataṁ somyám mádhu.]

☞ 6.60.15^d

8.87.5^c (Dyumnika Vāsiṣṭha, or others ; to Aṅvins)

á nūnám yātam aṅvināṅvebhiḥ prūṣitāpsubhiḥ,]

☞ a : 8.8.2^a ; b : 8.13.11^b

dásrā hiraṅyavartanī çubhas patī] pātám sómam ṛtāvṛdhā.]

☞ 1.47.3^b

Cf. rúdrā hiraṅyavartanī 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of çubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbúdhō vahantu sómapítaye : 8.1.24^d, váhantu sómapítaye.]

1.93.2^d (Gotama Rāhūgaṇa ; to Agni and Soma)

ágnīṣomā yó adyá vām idám vácaḥ saparyāti,

tásmāi dhattám suvíryaṁ gávām póṣam sváçvyam.

9.65.17^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

á na indo çatagvīnaṁ gávām póṣam sváçvyam,

vāhā bhágattim ūtāye.

1.93.3^d (Gotama Rāhūgaṇa ; to Agni and Soma)

ágnīṣomā yá áhutim yó vām dáçād dhaviṣkrtim,

sá prajāyā suvíryaṁ viçvam áyur vy àçnavat.

8.31.8^b (Manu Vāivasvata ; Daṁpatyor aṅiṣaḥ)

putrīṇā tá kumārīṇā viçvam áyur vy àçnutah,

ubhá hiraṅyapeçasā.

10.85.42^b (Sūryā Sāvitrī ; to Sūryā)

ihāivá stam má ví yāuṣṭam viçvam áyur vy àçnutam,

krīlantāu putráir náptrbhir módamānāu své gṛhé.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viçvam áyur, &c.

[1.93.4^a, ágnīṣomā ceti tát vīryam vām : 3.12.9^c, tát vām ceti prá vīryam.]

1.93.6^d (Gotama Rāhūgaṇa ; to Agni and Soma)

ányám divó mātariçvā jabhārámathnād anyám pári çyenó ádreḥ,

ágnīṣomā bráhmaṇā vāvṛdhānórūm yajñāya cakrathur u lokám.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokám janayántā sūryam uṣāsam agním.

dāsasya cid vṣaçiprāsya māyá jaghnáthur narā ṛtanájyeṣu.

1.93.8^d (Gotama Rāhūgaṇa ; to Agni and Soma)

yó agniśómā haviṣā saparyád devadrícā mánasā yó ghr̥tēna,
tásya vratān̄ rakṣatañ pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇā yuvám adhvarāya no viçé jánāya máhi çárma yachatam,
dṛghāprayajyum āti yó vanuṣyāti vayān̄ jayema p̄tanāsu dṛḍhyāḥ.

Group 11. Hymns 94-115, ascribed to Kutsa Āṅgīrasa

1.94.1^{d-14}^d, āgne sakhyé mā riṣāmā vayān̄ táva.

1.94.3^b (Kutsa Āṅgīrasa ; to Agni)

çakéma tvā samīdham̄ sādhyā dhīyas tvé devá havir̄ adantȳ áhutam,
tvām̄ ādityān̄ á vaha tñ hȳ ũçmāsȳ āgne sakhyé mā riṣāmā vayān̄ táva.]

☞ refrain, 1.94.1^{d-14}^d

2.1.13^d (Gṛtsamada Bhārgava Çāunaka, formerly Āṅgīrasa Çāunahotra ; to Agni)

tvām̄ agna ādityāsa āsyān̄ tvām̄ jihvān̄ çúcayas cakrire kave,
tvām̄ rātiṣāco adhvarēṣu saçaire tvé devá havir̄ adantȳ áhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve am̄tāso adrúha āsá) devá havir̄ adantȳ áhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrúhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rīg-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, *The Atharva-Veda*, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çárman syāma táva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tñ no mītró varuṇo
māmahantām̄ áditiḥ sindhuḥ p̄thiví utá dyáuḥ.

[1.95.5^b, jihmánām̄ ũrdhvāḥ svāyaçā upásthē : 2.35.9^b, jihmánām̄ ũrdhvó
vidyútām̄ vāsanaḥ.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveṣām rūpām kṛṇuta úttaram yát saṁpṛicānāḥ sádane góbbhir adbhīḥ,
kavír budhnām pári marmṛjyate dhīḥ sá devátātā sámītir babhūva.

9.71.8 (Rṣabha Vāicvāmitra ; to Pavamāna Soma)

tveṣām rūpām kṛṇute várṇo asya sá yátrāçayat sámṛtā sédhati sridhāḥ,
apsá yāti svadháyā dáivyaṁ jánam sám suṣṭutí násate sám góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pádas. In 1.95.8^c 'sage prayer' (kavír . . . dhīḥ, hendiadyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devátātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . góagrayā, pendant to kavír . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evá no agne samídhā vṛdhānó revát pāvaka çrávase ví bhāhi,
tán no mitró várūṇo māmahantām áditiḥ síndhuḥ pṛthiví utá dyáuh.

The second hemistich is refrain in i. 94.16^{cd} ff.

1.96.1^{d-7}, devá agnīm dhārayan draviṇodám.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vásūnām yajñásya ketúr manmasádhano véḥ,
amṛtatvām rákṣamāṇāsa enām ḷdevá agnīm dhārayan draviṇodám.]

☞ refrain, 1.96.1^{d-7}

10.139.3^a (Viçvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vásūnām viçvā rūpābhi caṣṭe çáçrbhiḥ,
ḷdevá iva savitá satyádharmé,ndro ná tasthāu samaré dhánānām.

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodá dráviṇasas turásya : 1.15.7^a, draviṇodá dráviṇasaḥ.

1.96.9 = 1.95.11.

1.97.1^a, 1^{c-8}, ápa naḥ çóçعاد aghám.

[1.97.3^b, prásmákāsaç ca sūrāyaḥ : 5.10.6^c, asmákāsaç ca sūrāyaḥ.]

1.97.6^b : 1.1.4^b, viçvátah paribhúr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa ; to Agni, or Agni Vāiçvānara)
 pṛṣṭó diví pṛṣṭó agnīḥ pṛthivyām pṛṣṭó viçvā ósadhīr á viveça,
 vāiçvānarāḥ sáhasā pṛṣṭó agnīḥ sá no divā sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha ; to Vāiçvānara)

pṛṣṭó diví dháyy agnīḥ pṛthivyām ḷnetā síndhūnām vṛṣabhá stīyānām,
 6.44.21^b

sá mánuṣīr abhí viço ví bhāti vāiçvānaró vāvṛdhanó váreṇa.

10.87.1^d (Pāyu Bhāradvāja ; to Agni Rakṣoḥan)

rakṣohāṇam vājīnam á jīgharmi mītrām prāthiṣṭham úpa yāmi çarma,
 çīçāno agnīḥ krátubhiḥ sámiddhaḥ sá no divā sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, vṛṣā síndhūnām vṛṣabhá stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95 ; and note AV. 2.2.2^a, diví sprṣṭó yajatāḥ sūryatvak.

[1.99.1^c, sá nah pārsad áti durgūṇi viçvā : 1.89.2^b ; 10.56.7^d, svastībhīr áti, &c.]

1.100.1^d–15^d, marútvān no bhavaty indra utí.

1.100.11^c (Rjṛāçva, or others ; to Indra)

sá jāmbhīr yát samājati mīḥé 'jāmbhīr va puruhūtā évāiḥ,
 apām tokásya tánayasya jeṣé ḷmarútvān no bhavaty indra utí.]

refrain, 1.100.1^d–15^d

6.44.18^c (Çamyu Bārhaspatya ; to Indra)

āsú smā ṇo maghavann indra pṛtsv ḷasmábhyam máhi várivaḥ sugám
 kaḥ,
 1.102.4^o

apām tokásya tánayasya jeṣá indra sūrīn kṛṇuḥi smā no ardhám.

For the meaning of the repeated pāda see Bergaigne, ii. 177, note, 185, note ; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjṛāçva Vārsāgīra, and others ; to Indra)

sá vajrabhīd dasyuhá bhīmá ugrāḥ sahásracetāḥ çatánītha řbhvā,
 camriṣó ná çávasā páñcajanya ḷmarútvān no bhavaty indra utí.]

refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Bādhryaçva ; to Agni)

dīrghátantur bṛhádúkṣāyam agnīḥ sahásrastariḥ çatánītha řbhvā,
 dyumán dyumātsu nřbhīr mřjyamānaḥ sumitrēṣu didayo devayātsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastariḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of bṛhádúkṣā in pāda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç caná çávaso ántam āpūḥ : 1.167.9^b, āráttāc cic chávaso, &c.]

1.100.19 (Rjṛāçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçváhéndro adhivaktá no astv áparihvṛtāḥ sanuyāma vājam,
 1 tán no mitró váruṇo māmahantām áditih síndhur pṛthiví utá dyáuh.]

☞ refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vayám indreṇa sanuyāma vājam.

1.101.1^d—7^d, marútvantām sakhyāya havāmahe.

1.101.8^d, 9^b, tvayá havíç cakṛmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa ; to Indra)

vayám jayema tváyā yujá vṛtam asmákam áñçam úd avā bhāre-bhare,
 asmábhyam indra várivaḥ sugám kṛdhi prá çátrūṇām maghavan vṛṣṇyā ruja.

6.44.18^b (Çaṁyu Bārhaspatya ; to Indra)

āsú śmā ṇo maghavann indra pṛtsv āsmábhyam máhi várivaḥ sugám
 kaḥ,

1 apám tokásya tánayasya jeśá] indra sūrín kṛṇuhi smā no ardhám.

☞ 1.100.11^c

[1.102.8^c. átídám viçvam bhúvanam vavakṣitha : 1.81.5^e, áti viçvam vavakṣitha.]

1.102.8^d (Kutsa ; to Indra)

triviṣṭidhātu pratimānam ójasas tísro bhúmIr nrpate tríṇi rocaná,
 1 átídám viçvam bhúvanam vavakṣith]açatrúr indra janúṣā sanád asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kāṇva ; to Indra)

abhṛátrvyó aná tvám ánāpir indra janúṣā sanád asi,
 yudhéd āpitvám ichase.

RV.10.133.2^c (Sudās Pāijavana ; to Indra)

tvám síndhūr ávāsṛjo 'dharáco áhann áhim,

açatrúr indra jajñiṣe 1 viçvam puṣyasi váryam] tám tvā pári ṣvajāmahe
 1 nábhantām anyakéṣām jyáká ádhi dhánvasu.]

☞ d : 1.89.9^b ; fg : refrain, 10.133.1^{fg}

Grassmann ronders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra und Verwandtschaft auch ; durch Kampf bogehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher ; im kampf suchst du den geführten' ; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent : ánāpīḥ, as well as açatrúr, expresses Indra's solitary greatness as a warrior god from his birth on ; he requires no ally and no enemy daros him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary ; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yot it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{cd} see under 1.81.5^d ; for the repeated pāda cf. also 8.15.10^b, máñhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm papráthac ca vājreṇa hatvā nir apāḥ saśarja,
āhann āhim ābhīnad rūhiṇām vy āhan vyaṅsām maghāvā çācībhiḥ.

2.15.2^c (Grtsamada ; to Indra)

avañcé dyām astabhāyad brhāntam ā rōdasī aprṇad antāriksam,
sá dhārayat pṛthivīm papráthac ca sōmasya tū māda indraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāhuṇa ; Maghavan slew Vyaṅsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2: 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by some Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antāriksam, pṛthivīm intentional and original.

1.103.7^d: 1.52.15^b, viçve devāso amadann ānu tvā.

1.104.1^a (Kutsa ; to Indra)

yōniṣ ṭa indra niṣāde akāri tám ā ni ṣīda svānō nārvā,
vimūcyā vāyo 'vasāyāçvān doṣā vāstor vāhīyasah prapitvé.

7.24.1^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)

yōniṣ ṭa indra sādane akāri tám ā nṛbhiḥ puruhūta prá yāhi,
āso yāthā no 'vitā vṛdhé ca dádo vāsūni mamādaç ca sōmāih.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS.* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *RV. Noten.* p. 98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhīr indra mā párá dā mā naḥ priyā bhojanāni prá moṣiḥ,
añḍā mā no maghavañ çakra nir bhen mā naḥ pátrā bhet sahājānuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā párá dā mā te bhūma prásitāu hīṭitasya,
ā no bhaja barhiṣi jīvaçansé yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.123.8^d, indra mā no ririṣo mā párá dāḥ.

[1.104.9^c, uruvyācā jaṭhāra ā vṛṣasva ; 10.96.13^d, satrá vṛṣāñ jaṭhāra, &c.]

1.105.1^e-18^e, vittām me asyā rodasī.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amī yé devā sthāna triṣṭv ā rocané divāḥ,

kád va ṛtām kád anṛtaṁ kvā pratná va áhutir ॥ vittám me asyá rodasi. ॥

☞ refrain, 1.105.1^e–18^e

8.69.3^d (Priyamedha Āngirasa; to Indra)

tá asya súdadohasaḥ ॥ sómaṁ cṛṁṁanti pṛṇayaḥ, ॥

☞ 1.84.11^b

jánman devánām víṣas triṣṭv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sám mā tapanty abhítaḥ sapátnīr iva párcavaḥ,

múṣo ná ṇṇá vy ádanti mádhya stotáram te çatakrate ॥ vittám me asyá rodasi. ॥

☞ refrain, 1.105.1^e–18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sám mā tapanty abhítaḥ sapátnīr iva párcavaḥ,

ní bádhate ámatir nagnatā jásur vér ná veviyate matih.

10.33.3^{ab} (The same)

múṣo ná ṇṇá vy ádanti mádhya stotáram te çatakrate,
sakṛt sú no maghavann indra mṛṇayádā pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravas, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravas, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmans in need see *RV.* 6.44.10; 8.80.3; 10.24.3; *AV.* 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats *RV.* 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇāḍhya et la Bṛhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, *RV. Noten*, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Onco, pray, O patron Indra, tako pity on me, be now as a father to me.'

Ludwig, *Nachrichten des Rig- und Atharvaveda*, p. 16, 'wie die mäuse çigṇāfrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, *Bozz. Beitr.* xxvi. 107 ff., takes çigṇā in the sense of 'poas'. Very improbable. Nirukta 4.6 explains çigṇā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçcām eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

agne tāva tyād ukthyāṁ devéṣv asty āpyam,
sā naḥ sattó manuṣvād á devān yakṣi vidúṣṭaro ḷvittāṁ me asya rodasi.ḥ

refrain, 1.105.1^e–18^e

8.10.3^d (Pragātha Kāṇva; to Açvins)

tyā nv açvinā huve sudānsasā grbhé kṛtā,
yāyor ásti prá naḥ sakhyāṁ devéṣv ádhy āpyam.

Cf. the pāda 8.27.10^b, devāso ásty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devān áchā vidúṣṭaraḥ,
agnír havyā suṣūdati devó devéṣu médhīro ḷvittāṁ me asyā rodasi.ḥ

refrain, 1.105.1^e–18^e

1.142.11^{cd} (Dirghatamas Āucathya; to Agni)

avasṛjānn úpa tmánā devān yakṣi vanaspate,
agnír havyā suṣūdati devó devéṣu médhīraḥ.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmányā vanaspate pātho devēbhyaḥ sṛja,
 agnīr havyaṇi siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu mēdhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)

asāu yāḥ pānthā ādityó divi pravācyam kṛtāḥ,

nā sá devā atikráme tām martāso ná paṣyatha ḥvittām me asyá rodasī,

☞ refrain, 1.105.1^e–18^e

2.22.4^c (Gr̥tsamada ; to Indra)

táva tyán náryam nṛtó 'pa indra prathamám pūrvyám divi pravācyam
 kṛtām,

yád devāsya čavasā prāriṇā ásuum riṇānn apāḥ,

bhúvad víçvam abhy ádevam ójasā vidád ūrjam čatákratur vidád iṣam.

For the metre of 2.22.4 see Oldenberg, *Prol.* 115 ; *RV. Noten*, p. 206 ; Arnold, *VM.* § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda ; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, *Über Kritik*, pp. 22, 36, 37, 50.

Geldner, *Ved. Stud.* iii. 173, renders 1.105.16 : 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter ; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, *Ueber die neuesten Arbeiten*, p. 117, translates, without bias : 'jener pfad des Āditya am himmel ist zu etwas berühmendem gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise' : 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāñca ukṣāno . . . devatrā nū pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rátham ná durgád vasavaḥ sudānavo víçvasmān no áñhaso niṣ
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye bhūtá devā vṛtratúrīyeṣu çambhúvaḥ,

ḥrátham ná durgád vasavaḥ sudānavo víçvasmān no áñhaso niṣ pipartana.]

☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānāka ; to Viṣve Devāḥ)

tá ādityā á gatā sarvátātaye vṛdhé no yajñám avatā sajośasaḥ,

bḥhaspátim pūṣānam açvínā bhágam svasty agním samidhānám ímahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)

deváir no devy áditir ní pātu devás trātá trāyatām áprayuchan,

ḥtán no mitró váruṇo māmahantām áditih síndhuḥ pṛthiví utá dyáuh.]

☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir ní pātu devás trātá trāyatām áprayuchan,
 ṽnahí mitrásyā varuṇasyā dhāsīm] árhāmasi pramiyāni sūnv agnéḥ.

☞ cf. 4.55.7^c

[1.107.2^a, úpa no devá ávasá gamantu : 10.35.13^c, viṣve no devá, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

úpa no devá ávasá gamantu] āṅgīrasāni sāmabhi stnyāmānāḥ, ☞ cf. 1.107.2^a
 indra indriyāir marúto marúdbhir ādityāir no áditiḥ çárma yaṅsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trír áhan savitaḥ saváso divé-dive sáubhagam ásuvánti,
 índro dyāvāprthiví sindhur adbhír ādityāir no áditiḥ çárma yaṅsat.

10.66.3^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

índro vásubhiḥ pári pātu no gáyam ādityāir no áditiḥ çárma yachatu,
 rudró rudrébhir devó mṛḷayāti nas tváštā no gnábhīḥ suvitáya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from ásuvánti, and changing the latter to á suvánti: 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form á suvantu, or the like; cf. yaṅsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated páda cf. 4.25.5^b, urv ásmā áditiḥ çárma yaṅsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na indras tát varuṇas tát arṇis tát aryamá tat savitá cáno dhāt,
 ṽtán no mitró varuṇo māmahantām áditiḥ sindhuḥ prthiví utá dyáuh.]

☞ refrain, 1.94.16^{cd} ff.

6.49.14^b (Ṛjicvan Bhāradvāja ; to Viṣve Devāḥ)

tán nó 'hir budhnyò adbhír arkáis tát párvatas tát savitá cáno dhāt,
 tát óśadhíbhīr abhi rátiśáco bhágaḥ púramdhīr jinvatu prá rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yá indrágni citrátamo rátho vām abhi viçvāni bhúvanāni cašte,
 téná yātām sarátham tasthivāns] áthā sómasya píbatām sutásya.]

☞ refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

úd vām cákṣur varuṇa suprátkam deváyor eti sūryas tatanvān,
 abhi yó viçvā bhúvanāni cašte sá manyúm mártyeṣv á ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18^c, viçvāny anyó bhūvanābhiçāṣṭe.

1.108.1^d, 6^d–12^d, áthā sómasya pibatam sutásya; 1.108.5^d, tébhiḥ sómasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakráthe hí sadhryāñ náma bhadrām sadhrīcāná vṛtrahaṇā utá sthaḥ,
tāv indrāgnī sadhryāñcā niśádyā vṛṣṇaḥ sómasya vṛṣṇā́ vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indravaruṇā mádhumatamasya vṛṣṇaḥ sómasya vṛṣṇā́ vṛṣethām,
idám vām ándhaḥ páriṣiktam asmé ṽásádyāsmín barhīsi mádayethām.]

6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sámiddhesv agnísv ānajaná yatásrucā barhír u tistirāná,
tivrāiḥ sómāiḥ páriṣiktebhir arvág éndrāgnī sāumanasáya yātam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imám u sú sómasutim úpa na éndrāgnī sāumanasáya yātam,
nú cid dhī parimamnáthe asmán á vām çáçvadbhir vavṛtīya vājāiḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, átaḥ pári vṛṣṇāv á hí yātám.

1.108.12^b (Kutsa; to Indra and Agni)

yád indrāgnī úditā súryasya mádhye diváḥ svadháyā mādáyethe,
ṽátaḥ pári vṛṣṇāv á hí yātám áthā sómasya pibatam sutásya.]

c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (Çaṅkha Yāmāyana: to the Fathers)

yé agnidagdhá yé ānagnidagdhā mádhye diváḥ svadháyā mādáyante,
tébhiḥ svaráḥ ásunntim etám yathāvāçam tanvam kalpayasva.

Possibly, though by no means certainly, the repeated páda is secondary in 1.108.12, because, as a rule, svadhá is *leitmotif* of pitáraḥ, rather than deváḥ, who are later on restricted to sváhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to R̥bhus)

ṛbhúr na indraḥ çavasā náviyān ṛbhúr vājebhir vásubhir vásur dadíḥ,
yuṣmákam devā ávasáhani priyó 'bhí tiṣṭhema pṛsutír ásunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmákam devā ávasáhani priyá ijanás tarati dvíṣaḥ,
ṽprá sá kṣáyam tirate ví mahír iṣo yó vo várāya dáçati.]

7.59.2^{cd}

[1.110.9^a, vājebhir no vājasātāv avidḍhi : 6.44.9^d, dhānasya sātāv asmān avidḍhi.]
Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū śū ūtibhir aṣvinā gatam.

1.112.5^b (Kutsa ; to Aṣvins)

yābhi rebhām nīvṛtam sitām adbhyā úd vāndanam āirayataṁ svār dṛṣṣé,
yābhiḥ kāṇvaṁ prá sīśasantam āvataṁ ḷtābhir ū śū ūtibhir aṣvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣivāt Dāirghatamasa ; to Aṣvins)

úd vāndanam āirataṁ daṁsānābhir úd rebhām dasrā vṛṣaṇā ṣācībhiḥ,
nīṣ ṭaugryām párayathāḥ samudrāt pūnaṣ eyāvānaṁ cakrathur yūvānam.

[1.112.8^c, yābhir vārtikām grasitām āmuñcatam : 10.39.13^d, yuvām ṣācībhir
grasitām amuñcatam.]

1.112.20^b (Kutsa ; to Aṣvins)

yābhiḥ ṣāntātī bhāvatho dádaṣṣe bhujyúṁ yābhir āvatho yābhir ádhriḡum,
omyāvatiṁ subhārām ṛtastúbham ḷtābhir ū śū ūtibhir aṣvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāṇva ; to Aṣvins)

yābhiḥ pakthām āvatho yābhir ádhriḡum yābhir babhrúṁ víjoṣasam,
tābhir no makṣú túyam aṣvinā gatam bhiṣajyātaṁ yád áturam.

1.112.24^d : 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a : 1.92.7^a, bhāsvatī netrī sūñtānām.

1.113.4^d–8^d, uṣā ajigar bhúvanāni víṣvā.

1.113.7^{a+d} (Kutsa ; to Uṣas)

eṣā divó duhitā práty adarṣi vyuchānti yuvatīḥ ṣukrāvāsāḥ,
víṣvasyēṣānā párthivasya vásva úṣo adyéhā subhage vy ūcha.

1.124.3^a (Kakṣivāt Dāirghatamasa ; to Uṣas)

eṣā divó duhitā práty adarṣi jyótir vásānā samanā purástāt,
ḷṛtāsya pánthām ánv eti sādhu prajānatíva ná díṣo mināti.] ☞ 1.124.3^{cd}

1.123.13^c (Kakṣivāt Dāirghatamasa ; to Uṣas)

ṛtāsya raṣmim anuyāchamānā bhadrām-bhadraṁ krátum asmāsu dhehi,
úṣo no adyá suhāvā vy ūchāsmāsu ráyo maghavātu ca syuḥ.

For 1.113.7^a cf. 4.52.1 ; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,
and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa ; to Uṣas)

vy añjibhir divá átāsv adyāud āpa kṛṣṇām nirñijam devy āvaḥ,
prabodhayānty aruñebhir aṣvair óṣā yāti suyújā ráthena.

4.14.3^d (Vāmadeva Gāutama ; to Uṣas)
 āvāhanty aruṇīr jyōtiṣāgān mahī citrā raṃmibhiḥ cēkitānā,
 prabodhāyanty suvitāya devy ūṣā īyate suyūjā rāthena.

1.113.15^{cd} (Kutsa ; to Uṣas)

āvāhanti pōṣyā vāryāni citrām ketūm kṛnute cēkitānā,
 iyūṣiṇām upamā ḥaḥvatīnām vibhātīnām prathamōṣā vy āḥvāit.

1.124.2^{cd} (Kakṣivat Dairghatamasa ; to Uṣas)

āminati dāivyāni vratāni praminatī manuṣyā yugāni,

☞ a : 1.92.12^c ; b : 1.92.11^c

iyūṣiṇām upamā ḥaḥvatīnām āyatīnām prathamōṣā vy ādyāut.

See under 1.92.11 and 1.113.14.

1.113.16^d (Kutsa ; to Uṣas)

ūd rdhvām jīvo āsur na āgād āpa prāgāt tāma ā jyōtir eti,
 āraik pānthām yātave sūryāyāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kāva ; to Soma)

āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣṭir ābhāiṣuh,
 ā somo asmān aruhad vihāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa ; to Rudra)

idām pitrē marūtām ucyate vācaḥ svādōḥ svādīyo rudrāya vārdhanam,
 rāsivā ca no amṛta martabhōjanam, tmāne tokāya tānayāya mṛṣa.

☞ cf. 7.45.3^d

2.33.14^d (Gr̥tsamada ; to Rudra)

pāri ṇo hetī rudrāsya vṛjyāḥ, pāri tveśāsya durmatīr mahī gāt,

☞ 2.33.14^d

āva sthirā maghāvadbhyas tanuṣva mīdhvas tokāya tānayāya mṛṣa.

Cf. 7.45.3^d martabhōjanam ādha rāsate naḥ, and 7.16.4 ; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stōmān paḥupā ivākaram : 10.127.8^a, ūpa te gā ivākaram
 (. . . stōmam).]

[1.114.10^c, mṛṣā ca no ādhi ca brūhi deva : 1.35.11^d, rākṣā ca, &c.]

1.115.1^{c+d} (Kutsa ; to Sūrya)

citrām devānām ūd agād ānikam cākṣur mitrāsya vāruṇasyāgnēḥ,
 āprā dyāvāpṛthivī antārikṣam sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2^c (Vāmadeva Gāutama ; to Savitar-Sūrya)

ūrdhvām ketūm savitā devō aḥrej jyōtir viḥvasmāi bhūvanāya kṛvān,

☞ 1.92.4^c

āprā dyāvāpṛthivī antārikṣam vī sūryo raṃmibhiḥ cēkitānaḥ.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)
 ॥sá retodhá vṛṣabháh çáçvatīnám॥ tásminn ātmá jágatas tasthúṣaç ca,
 3.56.3^d
 tán ma ṛtám pātu çatáçāradāya ॥yuyám pāta svastíbhīḥ sādā naḥ.॥
 ॥ refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Uṣas)

bhadrá áçvā haritaḥ sūryasya citrú étagvā anumádyāsaḥ,
 namasyānto divá á pṛṣṭhám asthuḥ pári dyāvāpṛthiví yanti sadyáḥ.

3.58.8^d (Viçvāmitra; to Açvins)

áçvinā pári vām íṣaḥ puruécīr iyúr girbhír yátamānā ámr̥dhrāḥ,
 rátho ha vām ṛtajá ádriḷṭataḥ pári dyāvāpṛthiví yāti sadyáḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritaḥ sadhásthāt : 7.60.3^a, áyukta saptá haritaḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kaksīvat Dāirghatamasa

1.116.7^{a+d} (Kaksīvat Dāirghatamasa; to Açvins)

yuvám narā stuvaté pajriyáya kaksīvate aradataṁ píram̥dhim,
 kārotarác chaphád áçvasya vṛṣṇaḥ çatám kumbhán asiñcataṁ sūrāyāḥ.

1.117.7^a (The same)

yuvám narā stuvaté kṛṣṇiyáya viṣṇāpvám dadathur víçvakāya,
 ghóṣāyāi cit pitṛśāde duroṇé pátim̥ júryantyā açvināv adattam.

1.117.6^d (The same)

tád vām narā çāṅsyaṁ pajriyéṇa kaksīvatā nāsatyā párijman,
 çaphád áçvasya vājīno jánāya çatám kumbhán asiñcataṁ mádhūnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyaté stuvaté kṛṣṇiyáya.—See Geldner, Rígveda Kommentar, p. 18.

1.116.16^a (Kaksīvat Dāirghatamasa; to Açvins)

çatám meṣán vṛkyè cakṣadānám ṛjrácvaṁ tám pitándhám cakāra,
 tasmá akṣí nāsatyā vicákṣa ádhattám dasrā bhīṣajāv anarván.

1.117.17^a (The same)

çatám meṣán vṛkyè māmahānám támaḥ práñītam açivena pitrá,
 ákṣī ṛjrácve açvināv adhattám jyótir andháya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivat Dāirghatamasa ; to Aṣvins)

yó vām aṣvinā mánaso jávīyān ráthaḥ sváçvo víça ājigāti,
yéna gáçhathaḥ sukṛto duroṇám téna narā vartír asmábhyaṃ yātam.

1.183.1^c (Agastya ; to Aṣvins)

tám yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
yénopayāthāḥ sukṛto duroṇám tridhātunā patatho vír ṇá parṇāḥ.

Cf. yātám aṣvinā sukṛto duroṇám, 4.13.1^c.—For the expression mánaso jávīyān see under 1.118.1^c.

1.117.6^d, çatám kumbhāñ asiñcataṃ mádhūnām : 1.116.7^d, çatám kumbhāñ
asiñcataṃ sūrāyāḥ.

1.117.7^a, yuvám narā stuvaté kṛṣṇiyāya : 1.116.7^a, yuvám narā stuvaté pajriyāya.

1.117.9^b (Kakṣivat Dāirghatamasa ; to Aṣvins)

purú várpañsy aṣvinā dádhānā ní pedáva ūhathur āçum áçvam,
sahasrasām vajīnam ápratitam ahihānaṃ çravasyām tárutram.

7.71.5^b (Vasiṣṭha ; to Aṣvins)

yuvám cyávānam jaráso 'mumuktaṃ ní pedáva ūhathur āçum áçvam,
nir áñhasas tāmasa spartam átrim ní jáhuṣám çithiré dhātam antāḥ.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatám meṣūn vṛkyè māmahanām : 1.116.16^a, çatāni meṣān vṛkyè
caksadānām.

1.117.20^d (Kakṣivat Dāirghatamasa ; to Aṣvins)

ādhenum dasrā staryām viṣaktām ápinvatañ çayáve aṣvinā gām,
yuvám çacibhir vimadāya jáyám ny ūhathuḥ purumitrāsya yóṣām.

10.39.7^b (Ghoṣā Kakṣivati ; to Aṣvins)

yuvám ráthena vimadāya çundhyúvaṃ ny ūhathuḥ purumitrāsya
yóṣaṇām,
yuvám hávaṃ vadhrimatyá agachataṃ yuvām sūṣutim cakrathuḥ
púramdhaye.

For sūṣutim in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jáyám also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣivāt Dāirghatamasa; to Aṣvins)

yávaṃ vṛkeṇāçvīnā vāpantésaṃ duhāntā mānuṣāya dasrā,
abhī dāsyuṃ bākureṇā dhāmantorū jyōtiç cakrathur āryāya.

7.5.6^d (Vasiṣṭha Māitrāvaruṇi; to Vāiçvānara)

tvé asuryāni vāsavo ny ṛṇvan krātum hī te mitramaho juṣānta,
tvām dāsyūñr ókaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yávaṃ vṛkeṇa karṣathah; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣivāt Dāirghatamasa; to Aṣvins)

sādā kavī sumatim á cake vām viçvā dhiyo aṣvīnā prāvataṃ me,
asmó rayim nāsatyā bhāntam apatyasācam çrútyaṃ rarāthām.

6.7.2.5^b (Bharadvāja; to Indra and Soma)

indrāsomā yuvam aṅgā tārutram apatyasācam çrútyaṃ rarāthe,
yuvam çuṣmanī nāryani carṣaṇībhyah sām vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.7.2.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with çuṣmam in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayim with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. çrútya, Grassmann also correctly supplies rayim in 6.7.2.5. The word çrútya, something like German 'protzig', is a kind of kenning of rayi (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.7.2.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayim in 6.7.2.5 see under 1.79.3^b.

1.117.25^{a+d} (Kakṣivāt Dāirghatamasa; to Aṣvins)

etāni vām aṣvīnā vīryāṇi prá pūrvyāṅy āyāvo 'vocaṃ,
bráhma kṛvānto vṛṣaṇā yuvābhyām suvīrāso vidātham á vadema.

2.39.8^a (Gṛtsamada; to Aṣvins)

etāni vām aṣvīnā vārdhanāni bráhma stómaṃ gṛtsamadāso akran,
tāni narā jujuṣaṇópa yātam ḷbrhād vadema vidāthe suvīrāḥḷ

↻ refrain, 2.1.16^d ff.

2.12.15^d (Gṛtsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vājam dārdarṣi sá kilāsi satyāḥ,
ḷvayām ta indra viçvāha priyāsaḥḷ suvīrāso vidātham á vadema.

↻ 2.12.15^c

8.48.14^d (Pragātha Kāṇva; to Soma)

trātāro devā ādhi vocatā no má no nidrá içata motá jálpiḥ,
ḷvayām sómasya viçvāha priyāsaḥḷ suvīrāso vidātham á vadema.

↻ 2.12.15^o

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., brhād vadema vidāthe suvīrāḥ.

1.118.1^b: 1.35.10^b, *sumṛṭīkāḥ svāvān yātv arvān.*

1.118.1^d (Kakṣivāt Dairghatamasa; to Aṣvins)

á vām rátho aṣvinā cṣenápatvā [sumṛṭīkāḥ svāvān yātv arvān,] 1.35.10^b
yó mártasya mánaso jávīyān trivandhuró vṛṣaṇā vátarañhāḥ.

1.183.1^b (Agastya; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráḥ,
[yénopayāthāḥ sukṛto duroṇām,] tridhātunā patatho vir ná parñāih.

1.117.2^c

See under 1.35.10^b.—For the expression mánaso jávīyān see under 1.117.2^c.

1.118.3^{abcd} (Kakṣivāt Dairghatamasa; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám çṛṇutam çlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

3.58.3^{abcd} (Viçvāmitra; to Aṣvins)

suyúgbhir aṣvāih suvṛtā ráthena dásrāv imám çṛṇutam çlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3; 5.31.1.

1.118.4^d (Kakṣivāt Dairghatamasa; to Aṣvins)

á vām cṣenāso aṣvinā vahantu ráthe yuktāsa aṣávaḥ patamgāḥ,
yé aptúro divyāso ná gṛdhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja; to Aṣvins)

á vām váyo 'cṣvāso váhiṣṭhā abhí práyo nāsatyā vahantu,

[prá vām rátho mánojavā asarjṭsāḥ pṛkṣā iṣidho ánu pūrvīḥ. 6.63.7^c

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Neten, p. 408; for pṛkṣā Pischel, Ved. Stud. i. 96.

1.118.6^a, úd vándanam āiratañ dānsāñbhīḥ: 1.112.5^b, úd vándanam āirayatañ
svār dṛçé.

1.118.9^a (Kakṣivāt Dairghatamasa; to Aṣvins)

yuvám cṣvetám pedáva indrajūtam ahihānam aṣvinādhattam áçvam,
johútram aryó abhíbhūtim ugrám sahasrasām víṣaṇam vīdvāṅgam.

10.39.10^a (Ghoṣā Kakṣivati; to Aṣvins)

yuvám cṣvetám pedáve 'cṣvināçvam navábhīr vājair navatí ca vājīnam,
carḥṭtyam dadhathur drāvayātsakham bhágam ná nībhyo hávyam
mayobhūvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyaṇa had previously indicated the same translation, and accounted for it by atiçayena sañgrāmeṣv āhvātaram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passivo value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carkṣtyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carkṣtyam aryāḥ in 4.38.2; cf. also hávyo aryāḥ in 1.116.6. I cannot agree with Geldner, Ved. Stud. iii. 77, that carkṣtyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hávyo aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG*. liv. 178, are right in translating johūtram aryāḥ, and carkṣtyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carkṣtyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
túbhyaṁ páyo yát pitārāv ánītām rādhaḥ surótas turāṇe bhuraṇyú,
cúci yát te rékṇa āyajanta sabardúghāyāḥ páya usriyāyāḥ.

10.61.11^{cd} (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)
makṣú kanāyāḥ sakhyám návīyo rādho ná réta ṛtām ít turāṇyan,
cúci yát te rékṇa āyajanta sabardúghāyāḥ páya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣú kanāyāḥ sakhyám návagvāḥ.

1.121.13^b (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tvám sūro harito rāmāyo nṛṇ bhārac cakrám étaḥ náyām indra,
prāsya pārām navatīm nāvyānām āpi kartām avartayó 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
súraḥ cid rátham páritakmyāyāṁ púrvaṁ karad úparam jujuváṁsam,
bhārac cakrám étaḥ sám riṇāti puró dádhat saniṣyati krátum naḥ.]

4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hárayo vīṣaṇaḥ, 6.44.19, 10.112.2, are to be trusted?); with náyām in 1.121.13^b; and, above all, with the difficult legend of Étaḥ and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Fischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tán no viṣve varivasyantu devāḥ.

1.122.6^a (Kakṣīvat Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
ḥrutám me mitrāvaruṇā hávemótá ḥrutám sádane viḥvataḥ sīm,
ḥrótu naḥ ḥróturātiḥ suḥrótuḥ suksétrā sindhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prá bháhavā sisṛtam̐ jīváse na ॥ á no gávyūtim ukṣatām ghṛtēna,]

cf. 3.62.16^{ab}

á no jáne ṣravayatām yuvānā ṣrutām me mitrāvaruṇā hávemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wieseneriche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Ápas'. The entire stanza with its hysterical repetition of root ṣru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, *ProL*, p. 82, who restores it hypothetically suksētrā naḥ ṣṛṇavat sindhur adbhīḥ (cf. also *RV. Noten*, p. 124); Arnold *VM.*, who would supply ṣrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, ṣrōtā rājāno amṛtasya mandrāḥ ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣivat Dairghatamasa ; to Uṣas)

bhágasya svásā varuṇasya jāmir̐ úṣaḥ sūnr̐te prathamā jarasva,
paçcā́ sá daghyā yó aghásya dhātá́ jáyema tám̐ dáksīṇayā ráthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

práti tvā stómair̐ ilate vásiṣṭhā uṣarbúdhah̐ subhage tuṣṭuvánsaḥ,
gávām̐ netrī́ vājapatnī na uchósaḥ̐ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, *RV. Noten*, p. 127, whom I cannot join in supporting Grassmann's change of dáksīṇayā to dáksīṇāyā(ḥ), notwithstanding the expression rátho dáksīṇāyā(ḥ) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot baksheesh'. The expression paçcā́ (or paçcād) dagh is the equivalent of English slang 'get left'; ápaçcā́(d)-daghvan is one who does not 'get left', *RV.* 6.42.1 ; *AV.* 19.55.5 ; *MS.* 3.9.4 : 120.17 ; *ApÇ.* 7.28.2. In st. 1.123.1 dáksīṇāyāḥ seems to be the veiled name of Uṣas herself; see my *Religion of the Veda*, p. 71 ff. In st. 1.123.5 the picture has changed: baksheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa ; to Uṣas)

áçvāvātir̐ gómātir̐ viçvāvārā́ yátamānā raçmībhiḥ̐ sūryasya,
pārā ca yānti púnar̐ á ca yanti bhadrā́ náma váhamānā usásah̐.

5.4.4^b (Vasuçruta Ātreya ; to Agni)

juśásvāgna ilāyā́ sajóṣā́ yátamāno raçmībhiḥ̐ sūryasya,
juśásya naḥ̐ samídhān̐ jātaveda ॥ á ca devān̐ havirādyāya vakṣi.]

cf. 5.1.11^d

1.123.13^c, úṣo no adyá suhávā vy úcha : 1.113.7^d, úṣo adyéhá subhage vy úcha.

1.124.2^a : 1.92.12^c, áminatī dáivyaṇi vratāni.

1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd} : 1.113.15^{cd}, Iyúṣīṇām̐ upamā́ ṣáçvatīnām̐ āyatīnām̐ (1.113.15^c, vibhātī nām̐) prathamóṣā́ vy ádyāut (1.113.15^d, áçvātī).

1.124.3^a: 1.113.7^a, eṣā divó duhitā prāty adarçi.

1.124.3^{cd} (Kakṣivāt Dāirghatamasa ; to Uṣas)

ḷeṣā divó duhitā prāty adarçi, jyótir vásānā samanā purástāt, 1.113.7^a
ṛtāsya pánthām ánv eti sādhu prajānatīva ná diço mināti.

5.80.4^{cd} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyēni bhavati dvibārḥā aviṣkṛṇvānā tanvaṁ purástāt,
ṛtāsya pánthām ánv eti sādhu prajānatīva ná diço mināti.

10.66.13^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

ḷdāivyā hótārā prathamā puróhita, ṛtāsya pánthām ánv emi sādhuayá,
[2.3.7^a

ksétrasya pátiṁ prátiveçam Imahe viçvān devān amṛtān áprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pádas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuayá, neat jagatī variant for the triṣṭubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ánv emi in 10.66.13 from that of ánv eti in 1.124.3; 5.80.4; secondly, because ánv+i does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, úpa prá yanti, and ánu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsya pánthām ánv emi sādhuayá is a parenthesis suggested by the ritualistic dāivyā hótārā prathamā puróhita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-suktas, Bergaigne, Recherches sur l'Histoire de la Liturgie védique, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlv, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated páda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hótārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣivāt Dāirghatamasa ; to Uṣas)

púrve árdhe rájaso aptyāsya gávāṁ jánitrya kṛta prá ketúm,
vy ù prathate vitarām várīya obhá pṛṇánti pitrór upástḥa.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpriyaḥ, here Barhis)

prácinaṁ barhiḥ pradīçā pṛthivyā vástor asyá vṛjyate ágre áhnām,
vy ù prathate vitarām várīyo devébhyo áditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third páda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12 ; 3.61.4 ; 4.51.8 ; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4 : 'Eastward in the direction of the earth the barhis is prepared (√varj, 'work', cf. I.E. uerǵ = Avestan varəz, Gr. *ἔργον*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives vāstor asyāḥ as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, vāstor asyāḥ (sc. uṣāsaḥ), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389 ; Geldner, Ved. Stud. i. 153 ; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āprī hymns (1.13.5 ; 1.142.5 ; 1.188.4 ; 2.3.4 ; 3.4.4 ; 5.5.4 ; 7.2.4 ; 9.5.4 ; 10.70.4) introduce, of course, the notion that the barhis is wide : in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, vāstor asyā vṛjyate āgre āhnām, which introduces Uṣas in person. See vāstor uṣāsaḥ, or uṣāsām 1.79.6 ; 7.10.2 ; and āgre āhnām in 5.1.4 ; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (Kakṣivat Dairghatamasa ; to Uṣas)

abhrāteva puṁsā eti pratiśī gartārūg iva sanāye dhānānām,
jāyēva patyā uṇatī suvāsā ṛśā hasreva nī riṅite āpsaḥ.]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gāutama ; to Agni)

ayām yōniḥ cakrmā yām vayām te jāyēva patyā uṇatī suvāsāḥ,
arvacīnāḥ pārivīto nī śīdemā u te svapāka pratiśīḥ.

10.71.4^d (Bṛhaspati Āngirasa ; to Jñāna)

utā tvaḥ pācyan nā dadarṇa vācam utā tvaḥ ṛṇvān nā ṛṇoty enām,
utō tvasmāi tanvām vī sasre jāyēva patyā uṇatī suvāsāḥ.

10.91.13^d (Aruṇa Vāitahavya ; to Agni)

imām pratnāya suṣṭutīm nāvīyasīm vocēyam asmā uṇatē ṛṇōtu naḥ,
bhūyā āntarā hr̥dy āsya nispīṇe jāyēva patyā uṇatī suvāsāḥ.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholemae, *Bezz. Boitr.* xv. 2 ; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme vāc, 'the holy word', precursor of brāhma : 'There are some who are able to see, yet do not see Vāc ; yea there are some who are able to hear Vāc, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlv. 325 renders, 'This is the homo which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, yōni) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind ; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a similo whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣá hasréva ní riṇṭe ápsah: 5.80.6^b, yóseva bhadrá ní riṇṭe ápsah.]

1.124.10^b (Kakṣīvat Dāirghatamasa; to Uṣas)

prá bodhayoṣaḥ pṛṇató maghony ábudhyamānāḥ paṇāyaḥ sasantu,
revád ucha maghāvadbhyo maghoni revát stotré sūṇṭe jārayāntī.

4.51.3^c (Vāmadeva; to Uṣas)

uchāntīr adyá citayanta bhojān rādhodéyāyoṣáso maghónīḥ,
acitré antāḥ paṇāyaḥ sasantv ábudhyamānās tāmaso vímadhye.

The obscure word jārayāntī (Sāyana, sarvaprāṇīnaḥ kṣapayantī!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uṣisam . . . práti viprāso matibhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revát stotré jārayāntī. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jāraya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) novor shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

út te váyaç cid vasatér apaptan náraç ca yé pitubhájo vyūṣṭāu,
amá saté vahasi bhūri vāmám úšo devi dāçúṣe mártýāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11-13 as appendix; Grassmann, *ii*. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c cf. 10.42.8^d, ní sunvaté vahati bhūri vāmám.

Group 13. Hymns 127-139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vásuṁ sūnūṁ sáhaso jātávedasam: 8.71.11^a, agnīṁ sūnūṁ, &c.]

1.127.2^{e+e} (Parucchepa Dāivodāsi; to Agni)

yájiṣṭham tvā yájamānā huvema jyéṣṭham āngirasam vípra mánmabhir vípre-
bhiḥ çukra mánmabhiḥ,
párijmānam iva dyām hótāram carsaṇīnām,
çocīṣkeçam víṣaṇam yám imá víçah právantu jútāye víçah.

8.60.3^d (Bharga Pragātha ; to Agni)

agne kavir vedhá asi hótā pāvaka yáksyaḥ,

mandró yájiṣṭho adhvarésv ídyo, víprebhiḥ çukra mánmabhiḥ. 4.7.1^b

8.23.7^b (Viçvamanas Vāiyaçva ; to Agni)

agním vaḥ pūrvyám huve hótāraṁ carṣaṇínám,

tám ayá vacá gr̥ṇe tám u va stuṣe.

8.60.17^d (Bharga Pragātha ; to Agni)

agním-agním vo ádhriḡuṁ huvéma vr̥ktābarhiṣaḥ,

agním hitāprayasaḥ çaçvatíṣv á hótāraṁ carṣaṇínám.

Oldenberg, SBE. xlvii. 129, translates the first tristich of 1.127.2 : ' May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, ' mit den heiligen sängern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, ' mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, víprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: ' O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For ídyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, víprā agnīm . . . ṛlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇínám, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)

viçvāsām tvā viçám pátim havāmahe sárvasām samānám dámpatim bhujé satyá-
gírvāhasam bhujé,

átithim mánuṣāṇām pitúr na yásyāsayá,

amí ca viçve amítāsa á váyo havýá devésv á váyaḥ.

8.23.25^a (Viçvamanas Vāiyaçva ; to Agni)

átithim mánuṣāṇām sūnūm vānaspátinām,

víprā agnīm ávase pratnám ṛlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçvesām átithir mánuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)

tvám agne sáhasā sáhantamaḥ çuṣmíntamo jāyase devátātaye rayir ná devátātaye,
çuṣmíntamo hí te mádo dyumníntama utá krātuḥ,

áḍha smā te pári caranty ajara çruṣṭívāno nájara.

1.175.5^{ab} (Agastya ; to Indra)

çuṣmíntamo hí te mádo dyumníntama utá krātuḥ,

vṛtraghná varivovidā maṁsṣṭhá açvasátamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^e (Paruccheпа Dāivodāsi ; to Agni)

prā vo mahē sāhasā sāhasvata uṣarbūdhe paçuṣé nágnāye stómo babbhūtv agnāye,
prāti yád mī havīṣmān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣṇānī jūrñir hóta ṛṣṇānām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tá bāhāvā sucetúnā prā yantam asmā ārcate,
çévanī hí jūryānī vām viçvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^{cd}, 'for your praiseworthy kindness has been praised in all places'. The word sucetúnā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, Ved. Stud. i. 91; its metre, Oldenberg, RV. Noten, p. 132.

1.128.2^b (Paruccheпа Dāivodāsi ; to Agni)

tām yajūnasādham āpi vāyāmasy ṛtāsya pathā námasā havīṣmatā devātātā
havīṣmatā,
sá na ṛjām upābhṛty ayá kṛpā ná jūryati,
yām mātariçvā mánave parāváto devām bhāḥ parāvātah.

10.70.2^c (Sumitra Bādhryaçva ; Āpra, here to Narāçansa)

ā devānām agrayāvehá yātu nárāçānsō viçvárūpebhīr āçvāih,
ṛtāsya pathā námasā miyédho devēbhyo devātamaḥ suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāḥ)

pāri cin mārto drāviṇānī mamanyād ṛtāsya pathā námasā vivāset,
utā svēna krátunā sām vadeta çréyānsām dākṣām mánasā jagṛbhyaṭ.

For 1.128.2 see Oldenberg, SBE. xlvi. 137; RV. Noten, p. 132; Max Müller, SBE. xxxii. 202, 437; for 10.70.2, Hillebrandt, Ved. Myth. ii. 104; ii. 448.—The cadence námasā vivāset also in 6.16.46^d.

1.128.6^{†e} (Paruccheпа Dāivodāsi ; to Agni)

viçvo vihāyā aratír vásur dadhe háste dākṣiṇe tarāñir ná çirathac chravasyāyā
ná çirathat,
viçvasmā id iṣudhyaté devatrā havýām óhiṣe,
viçvasmā ít sukṛte vāram ṛṇvaty agnír dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svāṇaram devāso devām aratīm dadhanvire,
devatrā havýām óhire.

8.39.6^d (Nābhāka Kāṇva ; to Agni)

agnír jātā devānām agnír veda mártānām apicyam,

agnih sá drāviṇodā agnír dvārā vy ūṛṇute svāhuto návīyasā ṛnābhantām
anyaké same.] ↪ refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, Bezz. Beitr. xv. 230, to suggest the infinitive ā + ūhiṣe to wit: 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlvi. 140, proposes the radical change to *viçvā vihāyā aratīr vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viçvo vihāyā aratīr vāsūr* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, *vāsū*, which is to be supplied with punning allusion to the nominative *vāsūr*). So Sāyana; differently Mādhava to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, *Über Methode*, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratīr* and *aratīm*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati* (ūrṇotu).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)
agnīm hótāram ilate vāsudhitīm priyām cētiṣṭham aratīm ny èrire havya-
vāham ny èrire,
viçvāyūm viçvāvedasām hótāram yajatām kavim,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvaḥ.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)
prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ilate nāmobhiḥ,
ā yās tatāna ródasī rtēna nītyām mṛjanti vājīnam ghṛtēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)
agnīr id dhī prācetā agnīr vedhāstama fṣiḥ,
agnīm hótāram ilate yajñēsu mānuṣo viçah.

7.16.1^c (Vasiṣṭha Maitravaruṇi; to Agni)
enā vo agnīm nāmas_{or}jó nāpātam ā huve, 7.16.1^b
priyām cētiṣṭham aratīm svadhvarām viçvasya dūtām amītam.

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *āgne hótāram ilate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitim*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^g, *prkṣām ātyam ná vājīnam: 1.135.5^c, āçūm ātyam, &c.*]

1.129.3^g (Parucchepa Dāivodāsi; to Indra)
dasmó hí śmā vṛṣaṇām pīnvasi tvācam kām cid yāvīr arāruṇi çūra mārtyam
parivṛṇákṣi mārtyam,
īndrotá túbhyam tát divé tát rudráya svāyaçase,
mitráya vocam vāruṇāya sapráthaḥ sumṛḷikāya sapráthaḥ.

1.136.6^{bc} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)
nāmo divé bṛhaté ródasibhyām mitráya vocam vāruṇāya mīlhūṣe
sumṛḷikāya mīlhūṣe,

īndram agnīm úpa stuhī, *dyukṣām aryamāṇam bhāgam,* cf. 1.12.7^a
jyóg jīvantaḥ prajāyā sacemahi sómasyotí sacemahi.

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhir ugrotibhiḥ : 1.7.4^c, ugrā ugrābhir ūtibhiḥ.

1.129.9^{a+g} (Parucchepa Dāivodāsi ; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathān anehāsā purō yāhi arakṣāsā,
sācasva naḥ parākā ā sācasvāstamīkā ā,
pāhi no durād ārād abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ.

4.31.12^b (Vāmadeva ; to Indra)

asmān aviddhi viçvāhendra rāyā pārīṇasā,
asmān viçvābhir ūtibhiḥ.

8.97.6^d (Rebha Kāçyapa ; to Indra)

sā naḥ sōmeṣu somapāḥ sutēṣu çavasas pate,
mādāyasva rādhasā sūnītāvātendra rāyā pārīṇasā.

10.93.11^c (Tānva Pārtha ; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sāntam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārāpañkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^c, prá no rāyā pārīṇasā.

1.130.1^g (Parucchepa Dāivodāsi ; to Indra)

endra yāhy ūpa naḥ parāvāto nāyām āchā vidāthāniva sātpatir āstām rájeva
sātpatih,

hāvāmahe tvā vayām prāyasantāḥ suté sácā,
putráso ná pitāram vājasātaye mánhiṣṭham vājasātaye.

8.4.18^d (Devātithi Kāṇva ; to Indra or Pūṣan)

pārā gāvo yávasam kác cid aghrṇe nityam rékṇo amartya,
asmākaṁ pūṣann avitā çivó bhava mánhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama ; to Indra)

nākih páriṣṭir maghavan maghāsya te yád dāçúṣe dāçasyāsi,
asmākaṁ bodhy ucāthasya coditā mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām āchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6^b (Parucchepa Dāivodāsi ; to Indra)

imām te vācam vasuṃyanta āyāvo rátham ná dhīraḥ svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,

çumbhānto jēnyam yathā vājeṣu vipra vājīnam,
ātyam iva çāvase sātāye dhānā viçvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna ; to Agni)

etām te stōmam tuvijāta vipro rátham ná dhīraḥ svápā atakṣam,
yādíd agne práti tvām deva háryāḥ svārvatir apā enā jayema.

5.29.15^d (Gāurivīti Ṣaktya ; to Indra)
 indra brāhma kriyāmāṇā juṣasva yá te çaviṣṭha návyā ákarma,
 vástreva bhadrá súkṛtā vasyú rátham ná dhíraḥ svápā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çambaram : 1.56.6^b, árandhayo 'tithigvāya çambaram ;
 cf. 9.61.2^b.]

1.130.8^e (Parucchepa Dāivodāsi ; to Indra)
 indráḥ samátsu yájamānam áryam právad víçveṣu çatámūtir ājīṣu svarmīḷheṣv
 ājīṣu,
 mánave çásad avratán tvácām kṛṣṇám arandhayat,
 dáksan ná víçvaṁ tatṛṣṇám oṣati ny árcasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)
 índraḥ súryasya raçmíbhír ny árcasānam oṣati,
 agnír váneva sāsahíḥ prá vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Dāivodāsi ; to Indra)
 súraç cakráṁ prá vṛhaj jātá ójasā prapitvé vácam aruṇó muṣāyatiçāná á muṣāyati,
 uçánā yát parāvátó 'jagann útāye kave,
 summāni víçvā mánuseva turvāṇir áhā víçveva turvāṇiḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)
 uçánā yát parāváta ukṣṇó rándhram áyatana,
 dyáur ná cakradad bhíyá.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçánā as instrumental. Uçanā (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : Whon, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Dio arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps oversceptically, by Bartholomae, Altiranisches Wörterbuch, s. v. 2. usant.

[1.131.1^f ; 8.12.22^b, devásó dadhire puráḥ : 5.16.1^d, mártāso dadhiré puráḥ :
 8.12.25^b, devás tvā dadhiré puráḥ.]

[1.131.4^b, pūro yād indra çāradīr avātiraḥ : 1.174.2^b ; 6.20.10^c, saptā yāt pūraḥ çārma çāradīr dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi vocā nú sunvaté,

asmīn yajñé ví cayemā bhāre kṛtām vājyāuto bhāre kṛtām.

8.40.7^{de} (Nābhāka Kāṇva ; to Indra and Agni)

yād indrāgnī jānā imé vihváyante tánā girī,

asmākebhīr nībhīr vayām sāsahyāma pṛtanyatō vanuyāma vanuṣyatō

ḥnābhantām anyaké same.]

refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pāda, sāsahyāma pṛtanyatāḥ also in 1.8.4^c (q.v.) ; 9.61.29^c ; the cadence vanavad vanuṣyatāḥ at 2.25.1^a, 2^a ; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vr̥ṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo
'vr̥ṇor āpa.]

1.132.5^e (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krátubhiḥ çūra iksáyad dhāne hité taruṣanta çravasyávaḥ prá
yakṣanta çravasyávaḥ,

tāsmā āyuh prajāvad id bādhe arcanty ójasā,

indra okyām didhiṣanta dhītāyo devāñ áchā ná dhītāyaḥ.

1.139.1^e (Parucchepa Dāivodāsi ; to Viṣve Devāḥ)

āstu çrāuṣaṭ purō agnīm dhiyā dadha ā nú tāt chárdho divyām vr̥ṇīmahe

indravāyū vr̥ṇīmahe,

yād dha krāñā vivāsvati nābhā saṁdāyi návyasī,

ādha prá sú na úpa yantu dhītāyo devāñ áchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. i. 69, 70 ; Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg, RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi ; to Indra)

vanóti hí sunvān kṣāyam pārṁasaḥ sunvāno hí śmā yājaty áva dviṣo devānām
áva dviṣaḥ,

sunvāná it siṣāsati sahāsrā vājy ávr̥taḥ,

sunvanāyéndro dadāty ābhúvam rayīm dadāty ābhúvam.

8.32.18^b (Medhātithi Kāṇva ; to Indra)

pānya ā dardīrac chatā sahāsrā vājy ávr̥taḥ,

īndro yó yājvano vr̥dhāḥ.

Cf. Neisser, Bezz, Beitr. xix. 148.

1.134.2^{ate} (Paruccheпа Dāivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāṇāsaḥ sūkr̥tā abhīdyavo gōbhīh
krāṇā abhīdyavaḥ,
yād dha krāṇā irādhyāi dākṣam śacanta ūtāyaḥ,
sadhricnā niyūto dāvāne dhiya ūpa bruvata Im dhīyaḥ.

2.11.11^b (Gṛtsamada; to Indra)

pībā-pibéd indra çura sómaḥ, māndantu tvā mandīnaḥ sutāsaḥ,

ॐ 2.11.11^a

pr̥nāntas te kukṣī vardhayantv itthā sutāḥ pāurā indram āva.

3.13.2^b (Rṣabha Vāiçvāmītra; to Agni)

rtāvā yāsya ródasī dākṣam śacanta ūtāyaḥ,
havīsmantas tām īlate tām saniṣyāntó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with κερᾶω, dates back to Roth, as early as 1852; see Yaska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den fíehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasī. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasī and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣam śacanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Paruccheпа Dāivodāsi; to Vāyu)

vāyūr yuñkte rōhitā vāyūr aruṇā vāyú ráthe ajirá dhurí vólhave váhiṣṭhā
dhurí vólhave,
prā bodhayā púramdhiṁ jārā á sasatīm iva,
prā cakṣaya ródasī vāsayośasaḥ çrāvase vāsayośasaḥ.

5.56.6^{cd} (Ṣyāvāṇṇa Atreya ; to Maruts)

ṽyūṅdhvām̐ hy áruṣṭi ráthe, yuṅdhvām̐ rátheṣu rohitaḥ, ॐ 1.14.12^a
yuṅdhvām̐ hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

For the relation of the repeated pādas see under 1.14.12^a.

1.134.6^{c†} (Paruccheпа Dāivodāsi ; to Vāyu)

tvām̐ no vāyav eṣām̐ ápurvyaḥ sómānām̐ prathamāḥ pītīm arhasi sutānām̐
pītīm arhasi,

utó vihútmātñām̐ viṣām̐ vavarjūṣiṇām̐,

viṣvā it te dhenávo duhra āciraṁ ghṛtām̐ duhrata āciraṁ.

4.47.2^b (Vāmadeva ; to Indra and Vāyu)

ṽindraḥ ca vāyav eṣām̐ sómānām̐ pītīm arhathaḥ, ॐ 4.47.2^a

yuvām̐ hí yāntīndavo ṽnimnām̐ ápo ná sadhryāk. ॐ 4.47.2^d

5.51.6^b (Svastyātreya Atreya ; to Viṣve Devāḥ)

ṽindraḥ ca vāyav eṣām̐ sutānām̐ pītīm arhathaḥ, ॐ 4.47.2^a

tām̐ juṣethām̐ arepāsāv abhí práyaḥ.

8.6.19^b (Vatsa Kāṇva ; to Indra)

imās ta indra pīṣṇayo ghṛtām̐ duhata āciraṁ,

enām̐ ṛtāsyā pipyūṣiḥ.

The difficult word vavarjūṣiṇām̐, 1.134.6, in the light of vihútmātñām̐ suggests the common use of root varj in connexion with barlús ; viṣām̐ vavarjūṣiṇām̐ would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 vavarjūṣiṇām̐ looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣiṇām̐, something like 'impious' (cf. ásunvat, and the like). Cf. Geldner, Ved. Stud. i. 144 ; Ludwig, Ueber Methode, p. 28 ; Oldenberg, RV. Noten, p. 138. In 8.6.19 the pāda, ghṛtām̐ duhata āciraṁ, is apparently a modernized and metrically less fit version of ghṛtām̐ duhrata āciraṁ in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Paruccheпа dabei gedacht als er die beiden Adjectiva (meaning ápurvyaḥ and prathamāḥ) setzte ? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{a†f} (Paruccheпа Dāivodāsi ; to Vāyu)

túbhyāyām̐ sómāḥ páripūto ádribhi spārhā vāsānaḥ pári kóṣam arṣati ṇukrá
vāsāno arṣati,

tāvāyām̐ bhāgá āyūsu sómo devēṣu hūyate,

vāha vāyo niyúto yāhy asmayúr juṣānó yāhy asmayúḥ.

8.82.5^a (Kusidin Kāṇva ; to Indra)

túbhyāyām̐ ádribhiḥ suto góbbhiḥ ṇṛtó mādāya kām,

prā sóma indra hūyate.

7.90.1^c (Vasiṣṭha ; to Vāyu)

prā vīrayá ṇucayo dadrire vām̐ adhvaryúbhir mādhumantaḥ sutásāḥ,

vāha vāyo niyúto yāhy áchā ṽpibā sutāsyāndhaso mādāya. ॐ 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

á no niyúdbbhiḥ ṣatínībhir adhvarám sahasrīñbhir úpa yāhi vītāye vāyo
havyāni vītāye,

tāvāyám bhāgá ṛtvīyaḥ sáraṣmiḥ sūrye sácā,

adhvaryúbhir bháramāṇā ayañsata, vāyo çukrá ayañsata.

☞ 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

á no niyúdbhir ṣatínībhir adhvarám sahasrīñbhir úpa yāhi yajñám,

vāyo asmín sávane mādayasva, yuyám pāta svastībhiḥ sādā naḥ.

☞ c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīñ chūra sávane mādayasva, 7.23.5^d; asmīñ ū śú sávane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vītāye.

1.135.3^f, 6^b, adhvaryúbhir bháramāṇā ayañsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

á vām rátho niyútván vakṣad ávase 'bhí práyāñsi súdhitāni vītāye vāyo
havyāni vītāye,

píbatam mádhvo ándhasaḥ pūrvapéyam hí vām hitám,

váyav á candréṇa rádhasá gatam, indraç ca rádhasá gatam.

☞ cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

áchā no yāhy á vahābhi práyāñsi vītāye,

á deván sómapítaye.

☞ 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, váyav á candréṇa rádhasá gatam: 4.48.1^c–4^c, váyav á candréṇa ráthena.]

[1.135.5^c, āçúm átyam ná vājīnam: 1.129.2^e, pṛkṣám átyam, &c.]

1.135.6^e (Paruccheпа Dāivodāsi ; to Vāyu)

imó vām sómā apsv ā sutā ih₁ādhvaryúbhir bháramānā ayañsata, váyo çukrá
ayañsata, ☞ 1.135.3^b

eté vām abhy āsrkṣata tirāḥ pavítram āçávaḥ,
yuvāyāvó 'ti rómāny avyāyā sómāso áty avyāyā.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asṛgram índavas tirāḥ pavítram āçávaḥ,
viçvāny abhí sáubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

ḷpavamānāsa índavas, tirāḥ pavítram āçávaḥ,
índrañ yámebhir açata. ☞ 9.24.1^b

It seems natural to suppose that the repeated páda, tirāḥ pavítram āçávaḥ, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Paruccheпа Dāivodāsi ; to Vāyu and Indra)

áti váyo sasató yāhi çāçvato yātra grāvā vádati tátra gachatam grhám índraç ca
gachatam,

ví sūñtā dādṛçe riyate ghṛtām ā pūrñāyā niyútā yātho adhvarám índraç ca yātho
adhvarám.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

ā na índrābṛhaspati grhám índraç ca gachatam,
ḷsomapá sómapítaye. ☞ 1.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsyā viṣṭāpañ grhám índraç ca gānvahi,
mādhvaḥ pítvā sacevahi triḥ saptā sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that páda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Paruccheпа Dāivodāsi ; to Mitra and Varuṇa)

prá sú jyéṣṭham nicirābhyām bṛhān nāmo havyañ matim bharatā mṛḷayádbhyām
svādiṣṭham mṛḷayádbhyām,

tā samrājā ghṛtāsutī yajñé-yajña úpastutā,

áthainoḥ kṣatráñ ná kútaç canādhṛṣe devatvám nú cid ādhṛṣe.

2.41.6^a (Gṛtsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī ḷadityā dánunas patī, ☞ 1.136.3^f

sácete ánavahvaram.

Cf. 8.29.9^b, samrājā sarpīrasutī ; and 8.8.16^d, vasūyád dánunas patī. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Paruccheпа Dāivodāsi ; to Mitra and Varuṇa)

ádarçi gātúr urāve várīyasi pánthā ṛtāsyā sám ayañsta raçmibhiç cākṣur bhágasyā
raçmibhiḥ,

dyukṣám mitrásyā sádanam aryamño váruṇasyā ca,

áthā dadhāte bṛhád ukthyām váya upastútyām bṛhád váyaḥ.

8.47.9^d (Trita Āptya; to Ādityas)

āditir na uruṣyatv ḷāditih çārma yachatu,₁

☞ 6.75.12^d

mātā mitrāsya revāto aryamno vāruṇasya cālnehāso va ūtayaḥ suūtāyo
va ūtayaḥ.₁ ☞ refrain, 8.47.1^{ef}–18^{ef}

1.136.3^e (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

ḷyōtismatim āditim dhārayātksitim svārvatim ā sacete divē-dive jāgrvānsā divē-
dive,

ḷyōtiṣmat kṣatram āçate ādityā dānunas pāti,
mitrās tāyo vāruṇo yātayājano 'ryamā yātayājjanah.

2.41.6^b (Gṛtsamada; to Mitra and Varuṇa)

ḷtā samrājā ghrtāsuti₁ ḷdityā dānunas pāti,
sācete ānavahvarām.

☞ 1.136.1^d

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya vāruṇāya çāntamaḥ : 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam vāruṇāya mīlhūṣe sumṛḷikāya mīlhūṣe : 1.129.3^{fg},
mitrāya vocam vāruṇāya saprāthah sumṛḷikāya saprāthah.

1.137.1^e, 3^d, asmatrā gantam ūpa nah.

1.137.1^g (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

suṣumā yātam ādribhir gōçritā matsarā imé sómāso matsarā imé,

ā rājānā divisprçāsmatrā gantam ūpa nah,₁

☞ 1.137.1^e

imé vām mitrāvaruṇā gāvāçiraḥ sómāḥ çukrá gāvāçiraḥ.

9.64.28^c (Kaçyapa Mārīca: to Soma Pavamāna)

dāvidyutatya rucā pariṣṭōbhantya kṛpā,

sómāḥ çukrá gāvāçiraḥ.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b: 1.5.5^c; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dādhy-
açiraḥ.

1.137.2^e: 1.47.7^d; 5.79.8^c; 8.101.2^d, sākām sūryasya raçmibhiḥ.

1.137.2^g (Parucchepa Dāivodāsi; to Mitra and Varuṇa)

imā ā yātam indavaḥ ḷsómāso dādhyaçiraḥ₁ suūtāso dādhyaçiraḥ,

☞ 1.5.5^c

utā vām uṣāso budhī ḷsākām sūryasya raçmibhiḥ,₁

☞ 1.47.7^d

suūtō mitrāya vāruṇāya pītāye cārur rītāya pītāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
mādhor dhārām ānu kṣara tivrāḥ sadhāsthām āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, aṅçūm duhanty ādribhiḥ sómaṁ duhanty ādribhiḥ: 9.65.15^b, tivrām duhānti ādribhiḥ.]

1.139.1^g: 1.132.5^g, devān āchā nā dhītāyaḥ.

[1.139.3^d, yuvór viçvā ādhi çriyaḥ: 8.92.20^a, yāsmiu viçvā, &c.]

[1.139.6^g, sumṛḥkó na ā gahi: 1.91.11^c, sumṛḥkó na ā viça.]

Group 14. Hymns 140-164, ascribed to Dīrghatamas Āucathya

1.140.10^a (Dīrghatamas Āucathya; to Agni)

asmākam agne maghāvatsu dīdihy ādha çvāstvān vṛṣabhó dāmūnāḥ,
avāsyā çīçumatīr adīder vārmeva yutsú pariñārbhurāṇaḥ.

6.8.6^a (Bharadvāja Bārhaspatya; to Vaiçvānara)

asmākam agne maghāvatsu dhārayānāmi kṣatrām ajāram suvīryam,
vayām jayema çatinām sahasrīṇām vāiçvānara vājam agne tāvotībhiḥ.

[1.141.9^d, arān nā nemih paribhūr ājāyathāḥ: 1.32.15^d, arān nā nemih pári tá babhūva.]

Cf. 5.13.6.

1.142.1^c (Dīrghatamas Āucathya; Āpra, here Agni)

sámiddho agna ā vaha devān adya yatásruce,
tántum tanuṣva pūrvyām sutásomāya dāçūse.

8.13.14^c (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana; to Indra)

ā tú gahi prá tú drava ḥmátsvā sutāsya gómataḥ, 8.13.14^b

tántum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetrasyllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b: 1.13.2^a, mádhumantām tanūnapāt.

[1.142.2^c, yajñām víprasya mávataḥ: 1.17.2^b, hávam víprasya. &c.]

1.142.3^a (Dīrghatamas Āucathya; Āpra, here Narāçansa)

çúciḥ pāvako ádbhuto mádhvā yajñām mimikṣati,
nārāçansaḥ trīr ā divó devó devēsu yajñiyaḥ.

- 8.13.19^c (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhē,
 çúciḥ pāvakā ucyate só ádbhutaḥ.
 9.24.6^c (Viçvamanas Vāiyaçva ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthēbhir anumādyah,
 çúciḥ pāvakó ádbhutaḥ.
 9.24.7^a (The same)
 çúciḥ pāvakā ucyate sómah sutāsya mádhvah,
 [devāvīr aghaçaṅsahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, çúciḥ pāvakā ucyate só ádbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, çúci, pāvakā, ádbhuta ; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in só ádbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19^c: 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyaṇa, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

- 1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna á vahéndraṁ citrām ihá priyám,
 iyám hí tvā matir māmāchā sujihva vacyáte.

- 5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna á vahéndraṁ citrām ihá priyám,
 sukhái ráthebhir utáye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259 ; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

- 1.142.6^{a+d} : 1.13.6^{a+b}, ví çrayantām ṛtāvīdhaḥ, dváro devīr asaçcátah.

- 1.142.7^b : 1.13.7^a, náктоšāsā supéçasā.

- 1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)
 á bhādamāne upāke [náктоšāsā supéçasā,]
 yahví ṛtāsya mātārā sídatām barhír á sumát.

1.13.7^a

- 5.5.6^b (Vasuçruta Ātreya ; Āpra)
 suprátke vayovīdhā yahví ṛtāsya mātārā,
 doṣām uṣāsam Imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhí bráhmīr anuṣata yahvīr ṛtāsya mātārāḥ,
 marmṛjyānte divāḥ çūcum.

9.102.7^b (Trita Āptya; to Soma Pavamāna)
samīcīné abhī tmānā yāhvī ṛtāsya mātārā,
tanvānā yajñām ānuśāg yād añjaté.

10.59.8^b (Bandhu Gopāyana, or others; to Dyāvapṛthivyāu)
çām ródasi subāndhave yāhvī ṛtāsya mātārā,
bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo ḥmó šu te kinī canā-
mamat. ☞ refrain, 10.59.8^e ff.

8.87.4^b (Dyumnika Vāsiṣṭha, or others; to Açvins)
pibatām sōmām mādhumantam açvinā barhiḥ sīdatām sumāt,
tā vāvṛdhanā ūpa suṣṭutīm divó gantām gaurāv ivēriṇam.

The dual form, yāhvī ṛtāsya mātārā, to Day and Night, 1.142.7; 5.5.6; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sīdatām narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc}; 1.188.7^{bc}, hótārā dáivya kavī, yajñām no yakṣatām imām.

1.142.8^d (Dirghatamas Āucathya; Āpra, here Divine Hotars)

mandrājihvā jugurvāṇī ḥótārā dáivya kavī, ☞ 1.13.8^b

ḥyajñām no yakṣatām imām, sidhrām adyá divispṛçam. ☞ 1.13.8^c

2.41.20^b (Gr̥tsamada; to Dyāvapṛthivyāu, or Havirdhāne)
dyāvā naḥ pṛthivī imām sidhrām adyá divispṛçam,
yajñām devēšu yachatām.

5.13.2^b (Sutam̐bhara Ātreya; to Agni)
agné stómanḥ manāmahe sidhrām adyá divispṛçah,
devāsya draviṇasyāvaḥ.

The question of interpretation involved is this: Is divispṛçah, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351; Grassmann; Oldenberg, SBE. xlvi. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçah, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stóma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stóma and yajñā see RV. 1.156.1; 2.5.7; 5.52.4; 6.16.22; 8.6.3; çç. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnir havyaḥ suṣṭati devó devēšu médhiraḥ; 1.188.10^c,
agnir havyaṇi siṣvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)
 sá jáyamānaḥ paramé vyòmany āvir agnir abhavan mātariçvane,
 asyá krátvā samidhānāsya majmánā prá dyāvā çociḥ pṛthiví rocayat.

6.8.2^a (Bharadvāja Bārhaspatya ; to Vaiçvānara)
 sá jáyamānaḥ paramé vyòmani vratāny agnir vratapá arakṣata,
 vy antárikṣam amimīta sukrátur vaiçvānaró mahiná nákam asprçat.

7.5.7^a (Vasiṣṭha Māitrāvaruṇi ; to Vaiçvānara)
 sá jáyamaṇaḥ paramé vyòman vāyúr ná páthaḥ pári pási sadyáḥ,
 tvám bhúvanā janáyann abhí krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádabdhebhír ádrpítebhír iṣṭé 'nimīṣadbhiḥ pári páhi no jáḥ : 6.8.7^{ab},
 ádabdhebhís táva gopábhír iṣṭe 'smákaṁ páhi triṣadhastha sūrín.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yónā mithuná sámokasā : 1.159.4^b, jámí sáyoni mithuná
 sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)
 tám im hinvanti dhítāyo dáça vriço devám mártāsa útāye havāmahe,
 dhānor ádhi pravāta á sá ṛṇvaty abhivrájadbhir vayunā návādhita.

3.9.1^b (Viçvāmitra Gāthina ; to Agni)
 sákhāyas tvā vavṛmahe devám mártāsa útāye,
 ḷapám nápatam subhágam sudíditiṁ] ḷsuprátúrtim anehásam.]
 ☞ c : 3.9.1^c ; d : 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)
 cikitvínmanasaṁ tvā devám mártāsa útāye,
 váreṇyasya té 'vasa iyānáso amanmahi.

8.11.6^b (Vatsa Kāṇva ; to Agni)
 vípraṁ víprāsó 'vase devám mártāsa útāye,
 ḷagníṁ gīrbhir havāmahe.]
 ☞ 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)
 ágne juṣásva práti harya tát váco mándra svádhāva řtajāta súkrato,
 yó viçvátāḥ pratyāññ ási darçató raṇvāḥ sámndrṣṭāu pitumāñ iva kṣáyāḥ.

8.74.7^c (Gopavana Ātreya ; to Agni)
 iyám te návyasī matir ágne ádhāyy asmád á,
 mándra sújāta súkrató 'múra dásmaítithe.
 10.64.11^a (Gaya Plāta ; to Viçve Devāḥ, here Maruts)
 raṇvāḥ sámndrṣṭāu pitumāñ iva kṣáyō bhadrá rudráṇām marútām
 úpastutiḥ,
 góbhīḥ ṣyāma yaçāso jáneṣv á sádā devāso ilayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva fta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out ferm of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darṣatō and sūndṛṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī sañcāranti: 3.33.3^d; 10.17.11^c, samānām yōnim ānu sañcāranti (10.17.11^c, sañcārantaṃ).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne ṣucāyanta āyōr dadāṣūr vājebhir aṣuṣaṇāḥ,
ubhé yāt toké tānaye dādhānā ṛtāsya sāman raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)

sasāsya yād vīyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,
mahān agnīr nāmasā rātāhavyo vēr adhvārāya sādām id ṛtāvā.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is āyú, as well as men are āyávaḥ (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1^a to āyávaḥ.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gāutama; to Agni)

yé pāyávo māmatelyám te agne pácyanto andhām durityād áraḁṣan,
raráḁṣa tān sukṛto viṣvavedā dípsanta id ripávo náha debhuḥ.

Since māmatelyá, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyávaḥ . . . yé pāyávaḥ). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, máthīd yād im viṣṭō mātarīṣvā: 1.71.4^a, máthīd yād im vibhīto mātarīṣvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūṇi dasmó ní riṇāti jámbhāir ād rocate vána ā vibhāvā,
ād asya vāto ānu vāti ṣocīr āstur ná ṣāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Māitrāvaruṇi; to Agni)

próthad áṣvo ná yāvase 'viṣyán yadā mahāḥ samváranād vy ásthāt,
ād asya vāto ānu vāti ṣocīr ádha sma te vrājanām kṛṣṇām asti.

Very similar lines are: 4.7.10^b, yād asya vāto anuvāti ṣocīḥ, and 10.142.4^c, yadā te vāto anuvāti ṣocīḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyá éṣate pátir dán̄n iná inásya vásunaḥ padá á,
úpa dhrājantam ádrayo vidhān̄n ft.

10.93.6^c (Tānva Pārtha ; to Viçve Devāḥ)

utá no devāv aṣvínā çrbhás páti dhāmabhir mitrávaruṇā uruṣyatām,
mahāḥ sá rāyá éṣaté 'ti dhānveva duriṭá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1^a, and placing it with páda b ; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person : 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193) ; the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6 : 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer ; see Oldenberg's perfectly good translation, *SBE.* xlvi. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6 ; 153.4 ; 10.99.6 ; 105.2) ; and, to match, the sense of the páda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya ; to Mitra and Varuṇa)

prá sá kṣitir asura yá máhi priyá řtāvānāv řtám á ghoṣatho bṛhát,
yuvām divo bṛható dáksam ābhúvam gám ná dhury úpa yuñjathe apāḥ.

8.25.4^c (Viçvamanas Vāiyaçva ; to Mitra and Varuṇa)
mahántā mitrávaruṇā samrājā devāv ásurā,
řtāvānāv řtám á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlvi. 224 ; *RV. Noten*, p. 149.

1.152.1^d, řténa mitrávaruṇā sacethe: 1.2.8^a, řténa mitrávaruṇāu.

[1.152.4^d, priyām mitrásya varuṇasya dhāma ; 7.61.4^a, çánsā mitrásya, &c. ;
10.10.6^c, bṛhán mitrásya, &c. ; 10.89.8^c, prá yé mitrásya, &c. Cf.
also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaçvó játó anabhīçúr árvā kánikradat patayad ūrdhvásanuḥ,
acíttaṁ bráhma jujuṣur yúvānaḥ prá mitré dhāma váruṇe gṛṇántaḥ.

4.36.1^a (Vāmadeva ; to R̥bhus)

anaçvó játó anabhīçúr ukthyò ráthas triakráḥ pári vartate rájaḥ,
mahát tát vo devyāsya pravácanaṁ dyám řbhavaḥ pṛthivínú yác ca
púsyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the R̥bhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṅvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. New in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne röss geberem, ohne zügel der renner, wiehernd fliegt er mit aufgerichtetem rücken.' Grassmann: 'Geboren ohne Röss und Zügel, wiehernd fliegt auf der Renner mit erhebenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, mere diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schießt nach eben mit Gewieher der Renner ohne Zügel, der kein Röss ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his medel 'one better', and loses himself in meek-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)
yājāmahe vām mahāḥ sajōṣā havyébbhir mitrāvaruṇā námobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo ná dhītibhir bhāranti.

4.42.9^b (Trasadasyu Pāurukutsya; to Indra and Varuṇa)
purukútsāni hí vām ādācad dhavyébbhir indrāvaruṇā námobhiḥ,
āthā rājānam trasādasyum asyā vṛtrahānam dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)
ā vām rājānāv adhvaré vavṛtyām hávyebhir indrāvaruṇā námobhiḥ,
prā vām ghṛtāci bāhvōr dādhanā pāri tmānā viṣurūpā jigāti. 5.154^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)
prā tād viṣṇu stavate vīryeṇa mṛgō ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūsu triṣū vikramaṇeṣv adhikṣiyānti bhūvanāni víçvā.

10.180.2^a (Jaya Āindri; to Indra)
mṛgō na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā párasayāḥ,
sṛkām samçāya pavim indra tigmām ví çātrūn tālhi ví mīdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt párasayāḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)
tād asya priyām abhi pátho aṅyām náro yātra devayāvo mādanti,
urukramāsyā sá hí bāndhur itthā viṣṇoḥ padé paramé mádhva útsaḥ.

7.97.1^b (Vasiṣṭha; to Indra)
 yajñé divó nṛṣádane pṛthivyá náro yátra devayávo mádanti,
 indráya yátra sávanāni sunvé gáman mādāya prathamám váyaç ca.

For 1.154.5 cf. Pischel, Ved. Stud. ii. 88; Hillebrandt, Ved. Myth. iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya; to Viṣṇu and Indra)
 tá Im vardhanti máhy asya páuṅsyaṃ ní mātārā nayati rétase bhujé,
 dádhāti putró 'varam páram pitúr náma tṛṭiyam ádhi rocané diváh.

9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma)
 ṛtásya jihvá pavate mādhu priyám vaktá pátir dhiyó asyá ádābhyaḥ,
 dádhāti putráḥ pitrór apicyāṃ náma tṛṭiyam ádhi rocané diváh.

Cf. Muir, Original Sanskrit Texts, iv. 75; Bergaigne, i. 238; ii. 108, 124, 125 note, 416, 418; Ludwig, Kritik, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tá (tāḥ) is difficult: Sāyaṇa, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyaṇa, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, Kritik, 45, ingeniously, but without convincing me, regards vaktá pátir dhiyáh and dhíḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya; to Viṣṇu)
 tát-tad íd asya páuṅsyaṃ gṛṇmasínásya trátúr avṛkásya mīlhúṣaḥ,
 yáh pārhivāni tribhír íd vígāmabhir urú kramiṣṭorugāyáya jívāse.

8.63.9^b (Pragātha Kāṇva; to Indra)
 asyá vṛṣṇo vyódana urú kramiṣṭa jívāse,
 yávaṃ ná paçvá á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated páda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya; to Aṇvins)
 ábodhy agnir jmá úd eti súrýo vy uṣác candrá mahy ávo arcíṣā,
 áyukṣātām aṇvínā yátave rátham prásavíd deváh savitá jágat pṛthak.

10.35.6^c (Luça Dhānāka; to Viçve Devāḥ)
 anamÍvá uṣāsa á carantu na úd agnáyo jihatām jyótiṣā brhát,
 áyukṣātām aṇvínā tūtujiṃ rátham svasty āgnīm samidhānām Imahe.

1.157.4^a: 1.92.17^c, ā na ūrjāṁ vahatam aṣvīnā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭāṁ nī rāpāṁsi mṛkṣatāṁ sēdhataṁ dvēṣo
bhāvataṁ sacābhuvā.

1.159.1^a (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)
prā dyāvā yajñāiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidātheṣu prācetasā,
devēbhir yē devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvapṛthivyāu)
prā dyāvā yajñāiḥ pṛthivī nāmobhiḥ sabādha iḥe bṛhatī yājatre,
té cid dhī pūrve kavāyo gṛñantaḥ purō mahī dadhirē devāputre.

[1.159.4^b, jāmi sāyonī mithunā sāmokasā: 1.144.4^b, samāné yōnā mithunā
sāmokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo
vī cakṣate.]

1.159.5^d (Dīrghatamas Āucathya; to Dyāvapṛthivyāu)
tād rādho adyā savitūr vāreṇyāṁ vayāṁ devāsya prasavē manāmahe,
asmābhyāṁ dyāvapṛthivi sucetūnā rayīm dhattaṁ vāsumantaṁ ṣatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)

yē gōmantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsumantaṁ puru-
kṣūm,

té agrepā ṛbhavo mandasānā asmé dhatta yē ca rātīm gṛñanti.

4.49.4^b (Vāmadeva; to Indra and Bṛhaspati)

asmé indrābṛhaspati rayīm dhattaṁ ṣatagvīnam,
āṣvāvantaṁ sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)

yām yuvām dāṣvadhvarāya devā rayīm dhatthó vāsumantaṁ purukṣūm,
asmé sá indrāvaruṇāv āpi ṣyāt prā yó bhanākti vanūṣām āṣṭiḥ.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)

asmé indrāvaruṇā viṣvāvāraṁ rayīm dhattaṁ vāsumantaṁ purukṣūm,
prā yā ādityó ānṛtā mināty āmitā ṣūro dayate vāsuni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle',
Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmanī dhiṣṇe antār Iyate: 1.35.9^b, ubhé dyāvapṛthivī antār Iyate.]

See the context of each stanza.

1.160.4^c (Dīrghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)
ayām devānām apāsām apāstamo yó jajāna ródasi viṣvācāmbhuvā,
vī yó mamé rájasī sukratūyāyājārebhi skāmbhanebhiḥ sām ānṛce.

6.7.7^a (Bharadvāja Bārhaspatya ; to Vaiçvānara)

vī yó rájāñsy ámimīta sukrátur 1vaiçvānaró ví divó rocaná kavīh, 1

cf. 6.6.7^b

pári yó víçvā bhúvanāni paprathé 'dabdho gopá amṛtasya rakṣitá.

Cf. 6.49.13^a, yó rájāñsi vimamé pārhivāni, of Viṣṇu ; and 6.8.2^c, vy āntárikṣam amimīta sukrátur, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3 ; for sám āñce in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakrīvānsa (13^a, suṣupvānsa) ṛbhavas tát aprchata.

1.161.7^a (Dirghatamas Āucathya ; to Ṛbhhus)

nīç cārmaṇo gām ariṇīta dhītibhir yá járantā yuvaçá tákr̥notana,
sāudhanvanā áçvād áçvam atakṣata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vāmadeva ; to Ṛbhhus)

1ékaṁ ví cakra camasām cáturvayaṁ, nīç cārmaṇo gām ariṇīta dhítí-
bhiḥ, 4.35.2^d

áthā devésv amṛtatvám ānaça çruṣṭí vājā ṛbhavas tát va ukthyam.

1.162.1^{ab} (Dirghatamas Āucathya ; Açvastutiḥ)

má no mitró váruṇo aryamáyúr índra ṛbhukṣá marútaḥ pári khyan,
yád vājino devájātasya sápteḥ pravakṣyāmo vidáthe víryāni.

5.41.2^{ab} (Atri Bhāuma ; to Viçve Devāḥ)

té no mitró váruṇo aryamáyúr índra ṛbhukṣá marúto juṣanta,
námobhir vā yé dádhate suvr̥ktīm stómanā rudrāya mīlhūṣe sajóṣāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárvā tá te ápi devésv asti.

[1.162.22^c, anāgastvām no áditiḥ kr̥notu: 4.39.3^c, anāgasam tám áditiḥ kr̥notu.]

1.163.7^c (Dirghatamas Āucathya ; Açvastutiḥ)

átrā te rūpām uttamám apaçyaṁ jígīṣamāṇam iṣá á padé góh,
yadá te márto ánu bhógam ānaḥ ád id grásiṣṭha ósadhīr ajigāḥ.

10.7.2^c (Trita Āptya ; to Agni)

imá agne matáyas túbhyaṁ jātá góbhīr áçvāir abhī gr̥nanti rádhaḥ,
yadá te márto ánu bhógam ānaḥ váso dádhāno matibhiḥ sujata.

Cf. Oldenberg, RV. Noten, p. 156 ; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya ; Açvastutiḥ)

irmāntāsaḥ silikamadhyamāsaḥ sám çúraṇāso divyāso átyāḥ,
hañsá iva çreñiçó yatante yád ákṣiṣur divyām ájmam áçvāḥ.

3.8.9^a (Viçvāmitra Gāthina ; to the Yūpa)

hañsá iva çreñiçó yátānāḥ çukrá vāsānāḥ sváravo na águḥ,
unnīyamānāḥ kavibhiḥ purástād 1 devá devānām ápi yanti páthah.]

☞ 3.8.9^d

In the light of anta and madhyama, çúraṇāso, in 1.163.10, may perhaps harbour a compound çúra-nās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13 ; cf. especially Mahīdhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described : Irmántāsaḥ, 'broad-haunched' ; silikamadhyamāsaḥ, 'having the flanks of a silika, some slender animal', in any case something like 'loam-flanked'.

[1.164.3^c, saptá svásāro abhi sám navante : 10.71.3^d, táñi saptá rebhá abhi sám navante.]

[1.164.21^c, inó viçvasya bhúvanasya gopāḥ : 2.27.4^b, devá viçvasya, &c.]

1.164.30^d, 38^b, ámartyo mártiyenā sáyonih.

1.164.31 (Dirghatamas Āucathya ; to Viçve Devāḥ) =

10.177.3 (Patañga Prājāpatya ; Māyābhedah)
ápaçyam gopám ánipyamānam á ca párā ca pathíbhic cārantam,
sá sadhrícih sá viçúcīr vāsāna á varīvarti bhúvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix do l'Atharva-Véda*, pp. 112, 152 ; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, átho vayám bhágavantaḥ syāma : 7.41.5^b, téna vayám, &c.]

1.164.43^d, 50^b, táni dhármaṇi prathamāny āsan.

1.164.50 (Dirghatamas Āucathya ; Sādhyāḥ) =

10.90.16 (Nārāyaṇa ; to Puruṣa)
yajñéna yajñám ayaanta devás táni dhármāni prathamāny āsan,
té ha nákañ mahimānaḥ sacanta yátra púrve sādhyāḥ sánti devāḥ.

In the Puruṣa hymn this stanza is evidently appended ; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya ; to Sarasvat, or Sūrya)

divyám suparṇám vāyasám bṛhāntam apám gárbham darçatám oṣadhīnām,
abhīpató vṛṣṭibhis tarpáyantam sárasvantam ávase johavimi.

3.1.13^a (Viçvāmitra Gāthina ; to Agni)

apám gárbham darçatám oṣadhīnām vānā jajāna subhágā vírūpam,
devásaç cin mánasā sám hí jagmuḥ páñiṣṭham jātām tavāsam duvasyan.

Bergaigne, i. 144 ; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Saravān) kann am besten mit vṛṣabha ośadhīnām (als mond, divyaḥ suparṇaḥ) bezeichnet werden.' The words vṛṣabhām ośadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbham darçatām ośadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparṇām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Saravant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.13^d eṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi;
to Maruts)

eṣā va stōmo maruta iyām gīr mādāryāsya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvé vayām vidyāmeṣām vṛjānam jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānam
jirādānum.

1.166.4^a, bháyante víçvā bhúvanāni harmyā: 1.85.8^c, bháyante víçvā bhúvanā
marúdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām ávata: 1.64.13^b, tastháu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīna úpa no yantu vājāḥ: 7.26.5^c, sahasrīna úpa no māhi vājān.]

[1.167.9^b, ārāttāc cic Chávezo ántam āpūḥ: 1.100.15^b, āpaç canā Chávezo, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām ávase suvṛktibhiḥ: 1.52.1^d, éndraim vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

ásuta pṛçñir mahatō rāpāya tveṣām ayāsām marútām ántkam,
té sapsarāso 'janayantābhvam ád ít svadhām iṣirām páry apaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana ; to Viṣve Devāḥ)
 pratyāñcam arkām anayañ chācibhir
 ād ít svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té šu no marúto mṛḷayantu : 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya ; to Indra)

tvám içiṣe vasupate vásūnām tvám mitráñāni mitrapate dhēṣṭhaḥ,
 indra tvám marúdbhiḥ sám vadasvādha práçāna řtuthā havíñši.

8.71.8^e (Suditi Āngirasa, and Purumiḥha Āngirasa ; to Agni)
 ágne mákiṣ te devásya rātīm ádevo yuyota,
 tvám içiṣe vásūnām.

[1.171.3^a, stutáso no marúto mṛḷayantu : 1.169.5^c, té šu no marúto, &c.]

1.174.2^b (Agastya ; to Indra)

dáno viçā indra mṛdhrāvācaḥ saptá yát púraḥ çárma çáradir dárt,
 řṇor apó anavadyárnā yúne vṛtrám purukútsāya randhīḥ.

6.20.10^e (Bharadvāja ; to Indra)

sanéma té 'vasā návyā indra prá pūrāva stavanta enā yajñāiḥ,
 saptá yát púraḥ çárma çáradir dárd dhán dāsīḥ purukutsāya çíkṣan.

The expression hán dāsīḥ, in 6.20.10^d, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by viçāḥ in 1.174.2^a: 'thou didst slay the Dāsa clans'. For dánó in 1.174.2^a, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106 ; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10^e is obvious, and supported by 1.131.4^b, púro yád indra çáradir avátiraḥ. The word dánó has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonee formation blended together out of dam and han ; cf. adamāyo dásyūn in 6.18.3. The connexion of dánó with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff. ; Hillebrandt, *Ved. Myth.* i. 112 ; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán : 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya ; to Indra)

ṽváha kútsam indra yásmiñ cākán, syūmanyú řjrá vátasyáçvā, 1.33.14^a
 prá súraç cakrám vṛhatād abhíke 'bhí spēdho yāsīṣad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama ; to Indra)

kútsāya çuṣṇam açuṣam ní barhiḥ prapitvé áhnaḥ kúyavañ sahásrā,
 sadyó dásyūn prá mṛṇa kutsyéna prá súraç cakrám vṛhatād abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14 ; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24 ; Geldner, *ibid.* ii. 171 ; Oldenberg, RV. Noten, p. 278.

1.174.8^d (Agastya ; to Indra)

sánā tá ta indra návyā águḥ sáho nábhó 'viraṇāya pūrvīḥ,
bhínāt pūro ná bhído ádevīr nanámo vādhar ádevasya piyóḥ.

2.19.7^d (Gr̥tsamada ; to Indra)

evá ta indrocátham ahema çravasyá ná tmánā vājáyantāḥ,
açyáma tát sáptam açuṣāṇá nanámo vādhar ádevasya piyóḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhído to anabhído, which aims to make away with the at least clumsy expression ná bhído, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvám dhúnir indra dhúnimatīr ṛṇór apáh sīrá ná srávantiḥ,
prá yát samudrám áti çūra pársi párāyā turvácam yádum svastí.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mádo váreṇyaḥ : 8.46.8^a, yás te mádo váreṇyaḥ.]

[1.175.3^c, sahāvān dásyum avratám : 9.41.2^c, sāhvāṅso dásyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmíntamo hí te mádo dyumníntama utá krātuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvēbhyo jaritṛbhyā indra máya ivápo ná tṛṣyate babhútha,
tám ánu tvā nivídaṁ johavimi | vidyámeṣám vrjánam jirádānum. |

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mátsi no vásyaiṣṭaya índram indo vṛṣá viça,
| rghāyámāṇa invasi, | çátrum ánti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

| pávasva devavīr áti, | pavítram soma ránhyā,
índram indo vṛṣá viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fließ ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second pāda, and therefore supplies the imperative 'say', construing the second pāda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first pāda, and coordinates the two pādas by making mátsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the pāda índram indo vṛṣá viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches—O bull Indu (Soma), enter Indra!—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second pāda of 1.176.1 also is repeated in 1.10.8^b (q. v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jágrvīḥ pávasva devavír áti, abhi kócaṁ madhuçéutam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gofäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír áti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, ṛghāyámāṇa invasi: 1.10.8^b, ṛghāyámāṇam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaç carṣaṇínám.

[1.176.2^d, yavam ná carkrṣad vṛṣā: 1.23.15^c, góbhīr yavam ná carkrṣat.]

1.176.3^a (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca kṣitínám vásu,
spāçayasva yó asmadrúg divyévāçānir jahi.

6.45.8^a (Çaṁyu Barhaspatya; to Indra)

yásya víçvāni hástayor ūcúr vásūni ní dvitá,
virásya pṛtanāśahaḥ.

For 6.45.8 see Oldenberg, *RV. Noten*, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaṇiprá vṛṣabhó jánanām rájá kṛṣṭínám puruhútá índraḥ,
stutáḥ çravyasānn ávasópa madrig yuktvá hári vṛṣaṇá yāhy arvāñ.] ~~cf.~~ cf. 1.177.1^d

4.17.5^b (Vāmadeva Gāutama; to Indra)

yá éka ic cyāváyati prá bhúmā rájá kṛṣṭínám puruhútá índraḥ,
satyám enam ānu víçve madanti rātīm devásya grṇató maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vṛṣan and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣaṇá yāhy arvāñ: 5.40.4^c, yuktvá háribhyām úpa yāsad arvāñ.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vṛṣaṇam vṛṣā te sutáḥ sómah páriṣiktā mádhūni,
yuktvá vṛṣabhyām vṛṣabha kṣitínám háribhyām yāhi pravátópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

grbhítām te mána indra dvibárhah sutáḥ sómah páriṣiktā mádhūni,
viṣṣṭadhenā bharate suvṛktir iyám índram jóhuvati manṣá.

See the preceding item. For viṣṣṭadhenā see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó súṣṭuta indra yāhy arváñ úpa bráhmāṇi mānyāsya kāróh,
vidyāma vástor ávasā grṇánto ḷvidyāmeśám vṛjánám jirádānum.]

☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evá na spṛdhaḥ sám aja samátsv indra rārandhī mithatír ádevih,
vidyāma vástor ávasā grṇánto ḷbharádvajā utá ta indra nūnám.]

☞ 6.25.9^d

10.89.17^c (Reṇu Vaiçvāmītra ; to Indra)

evá te vayám indra bhujñatinám ḷvidyāma sumatinám návānām,]

☞ 1.4.3^b

vidyāma vástor ávasā grṇánto ḷviçvāmītrā utá ta indra nūnám.]

☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late ; cf. under 1.177.1^b. For the construction of ávasā grṇánto see Oldenberg, *RV. Noten*, p. 176 ; for vástor, Bartholomae, *Bezz. Beitr.* xv. 212 ff. ; Oldenberg, *ibid.* p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa ásan sākám devébbhir ávadann ṛtáni,
té cid ávāsūr nahy ántam āpūh sám ū nú pátnīr víṣabhir jagamyuḥ.

10.154.4^a (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāvīdhaḥ,
pitṛñ tāpasvato yama tñç cid evāpi gachatāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff. ; Oldenberg, *RV. Noten*, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imám nú sómam ántito hr̥sú pitám úpa bruve,
yát sīm ágaç cakṛmá tát sú mṛḷatu pulukámo hí mārtyaḥ.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyāni varuṇa mitryāni vā ḷsákhāyanī vā sādām íd bhrátarāni vā,]

☞ 1.185.5^b

veçāni vā nityāni varuṇāraṇāni vā yát sīm ágaç cakṛmá çiçrāthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna ená námasā samiddhó 'chā mitrām váruṇam índrañ voçḥ,
yát sīm ágaç cakṛmá tát sú mṛḷa tād aryamáditih çiçrathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10^a (Agastya ; to Açvins)

tām vām rátham vayám adyá huvema stómāir açvinā suvitāya návyam,
áṛiṣṭanemīni pári dyām iyānām ḷvidyāmeśám vṛjánám jirádānum.]

☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumiḷha Sāuhotra and Ajamiḷha Sāuhotra; to Aṇvins)
 tām vām rátham vayám adyá huvema pṛthujráyam aṇvinā sáringatim
 góh,
 yáḥ suryám váhati vandhurāyúr gírvāhasam purutāman vasuyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'now chariot' is frequent; see Grassmann's *Lex.*, s. v. náva.

1.182.6^b (Agastya; to Aṇvins)

ávavidddham tāugryām apsv antár anārambhané tāmasi právidddham,
 cátasro návo játhhalasya júṣṭā úd aṇvibhyām iṣitáḥ párayanti.

7.104.3^b (Vasiṣṭha; to Indra and Soma)
 indrásomá duṣkṛto vavré antár anārambhané tāmasi prá vidhyatam,
 yáthā nátaḥ púnar ékaç canódáyat tád vām astu sáhase manyumác chávaḥ.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhhalasya in 1.182.6^c see Oldenberg, *RV. Noten*, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā vátaraihāḥ.

1.183.3^{cd} (Agastya; to Aṇvins)

á tiṣṭhatam suvṛtam yó rátho vām ánu vratáni vártate havíṣmān,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmáne ca.

1.184.5^c (The same)

eṣá vām stómo aṇvināv akāri mánebhír maghavānā suvṛktí,
 yátám vartís tánayāya tmáne cāgástye nāsatyā mādantā.

6.49.5^{cd} (Rjīṣvan Bhāradvāja; to Viçve Devāḥ)

sá me vápuç chádayad aṇvínor yó rátho virúkmān mánasā yujānáḥ,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmáne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya; to Aṇvins)

má vām vṛko má vṛkír á dadharṣin má pári varktam utá máti dhaktam,
 ayám vām bhāgó níhita iyám gír dásrāv imé vām nidháyo mádhūnām.

8.57(Val. 9).4^a (Medhya Kāṇva; to Aṇvins)

ayám vām bhāgó níhito yajatremá giro nāsatyópa yātam,
 píbatam sómam mádhumantam asmé prá dāçvānsam avatam çácdbhīḥ.

3.58.5^d (Viçvāmītra; to Aṣvins)
 tirāḥ purú cid aṣvinā rájaṅsya āṅgūśó vām maghavānā jáneṣu,
 1éhá yātaṁ pathíbhīr devayānāir,] dásrāv imé vām nidháyo mádhūnām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^a in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)
 yuvām gótamaḥ purumīḥó átrir dásrā hávaté 'vase havīṣmān,
 díçam na diṣṭām rjūyéva yántá me hávaṁ nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Aṣvins)
 á me hávaṁ nāsatyá,]çvinā gáçhataṁ yuvám,] ☞ 5.75.3^b
 1mádhvaḥ sómasya pītáye.] ☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^c cf. under asyá sómasya pītáye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma tāmāsas pārām asyá.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)
 1átāriṣma tāmāsas pārām asyá,] prāti vām stómo aṣvināv adhāyi, ☞ 1.93.6^a
 éhá yātaṁ pathíbhīr devayānāir 1vidyāmeṣām vjānām jīrādānum.]
 ☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmītra; to Aṣvins)
 tirāḥ purú cid aṣvinā rájaṅsya āṅgūśó vām maghavānā jáneṣu,
 éhá yātaṁ pathíbhīr devayānāir 1dásrāv imé vām nidháyo mádhūnām.]
 ☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence pathíbhīr devayānāih, 5.43.6^d.

[1.184.2^a, asmé ū śú vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartīs tānayāya tmāne ca: 1.183.3^{cd}; 6.49.5^{cd}, yéna narā nāsa-
 tyeṣayādhyāi vartīr yāthás tānayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rákṣataṁ pṛthivī no ábhvāt.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)
 devān vā yác cakṛmá kác cid ágaḥ sákhāyaṁ vā sádam ij jáspatiṁ vā,
 iyám dhīr bhūyā avayānam eṣām 1dyāvā rákṣataṁ pṛthivī no ábhvāt.]
 ☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyam varuṇa mitryam vā sakhāyam vā sādā id bhrātaram vā,
veçām vā nityam varuṇāraṇam vā yāt sm āgaç cakṛmā çiqṛāthas tát.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,
bhūvan yāthā no viçve vṛdhāsaḥ kāran suçāhā vithurām nā çāvaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ū vām pṛkṣāso mādhumanto asthur, ā sūryo aruhac chukrām āraṇaḥ,
a : 4.45.2^a ; b : 5.45.10^a
yasmā ādityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskra in 1.186.2 see KZ. xxv. 71 ; for pṛkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

préṣṭham vo átithim grṇīṣe 'gnīm çastibhir turvāniḥ sajōṣāḥ,
asad yāthā no vāruṇaḥ sukīrtīr iṣaç ca paṛsad arigūrtāḥ sūrīḥ.

8.84.1^a (Uçanas Kāvya ; to Agni)

préṣṭham vo átithim stuṣé mitrām iva priyam,
agnīm rátham ná védyam.

8.19.8^b

Pāda 8.84.1^a, préṣṭham vo átithim, followed by stuṣé, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, ProL., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, ProL. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, préṣṭham u priyānām stuhy . . . agnīm . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va eṣe nāmasā jigīṣośāsānaktā sudūgheva dhenūḥ,
samāné āhan vimīmāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitravaruṇi ; Āpra, to Uṣāsānaktā)

utā yōsaṇe divyē mahī na uṣāsānaktā sudūgheva dhenūḥ,
barhiṣādā puruhūté maghōni ā yajñīye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va eṣe vāndyebhiḥ çūṣāḥ . . . arkāḥ, uṣāsānaktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to uṣāsānāktā sudúghām iva dhenúm is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der Ṛṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass uṣāsānāktā hier akkusative sind?'

1.188.4^a (Agastya ; Āpra, to Barhis)
prācīnaṁ barhír ójasā sahásvāram astr̥ṇan,
yátrādityā virájatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Barhis)
barhíḥ prācīnam ójasā pávamāna str̥ṇán háriḥ,
devéṣu devá iyate.

For the general character of 9.5 see Oldenberg, *ProL.*, pp. 28, note, 194 ; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc}: 1.13.8^{bc} ; 1.142.8^{bc}, hótārā dáivyā kaví, yajñám no yakṣatām imám.

1.188.10^c, agnír havýāni siṣvadat : 1.105.14^c ; 142.11^c, agnír havýá suṣūdati.

1.189.1^b (Agastya ; to Agni)
ágne náya supáthā rayé asmán víçvāni deva vayúnāni vidván,
yuyodhy āsmáj juhuraṇám éno bhúyīṣṭham te námaūktīm vidhema.

3.5.6^b (Viçvāmitra Gāthina ; to Agni)
ṛbhúç cakra ídyaṁ cāru náma víçvāni devó vayúnāni vidván,
sasásya cārma ghṛtāvāt padám vés tát id agní rakṣaty áprayuchan.

For 3.5.6 see Oldenberg, *RV. Noten*, p. 227.

1.189.2^b (Agastya ; to Agni)
ágne tvám párayā návyo asmán svastíbhír áti durgāṇi víçvā,
púç ca pṛthiví bahulá na urví bhāvā tokáya tánayāya çám yóḥ.
10.56.7^b (Bṛhaduktha Vāmadevya ; to Viçve Devāḥ)
nāvá ná kṣódaḥ pradíçaḥ pṛthivyáḥ svastíbhír áti durgāṇi víçvā,
svám prajám bṛháduktho mahitvávareṣv adadhād á paréṣu.

Cf. 1.99.1^c, sá naḥ parṣad áti durgāṇi víçvā.

[1.190.2^b, sárgo ná yó devayatám ásarji : 9.97.46^d, kámo ná, &c.]

1.190.8^c (Agastya ; to Bṛhaspati)
evá mahás tuvijátás túviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó virávad dhātu gómad 1vidyāmeṣám vṛjānaṁ jirádānum.]

7.23.6^c (Vasiṣṭha Māitrāvaruṇi ; to Indra) ☞ refrain, 1.165.15^d ff.

1evéd indraṁ víṣaṇaṁ vājrabāhum] vásiṣṭhāso abhy ārcanty arkáih,
☞ cf. 7.23.6^a

sá na stutó virávad dhātu gómad 1yüyám pāta svastíbhíḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhíndraṁ víṣaṇaṁ vājrabāhum.

1.191.1^d, 4^d, ny ādfṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
ni gāvo goṣṭhē asadan ni mṛgāso avikṣata,
ni ketāvo jānānām]ny ādfṣṭā alipsata.]

☞ 1.191.1^d

5.66.4^c (Rātahavya Ātreya ; to Mitra and Varuṇa)
ādhā hi kāvyā yuvām dākṣasya pūrbhīr adbhutā,
ni ketūnā jānānām cikēthe pūtadakṣasā.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
etā u tyé prāty adṛṣṭan pradoṣām tāskarā iva,
]ādrṣṭā viṇvadrṣṭāh]prātibuddhā abhūtana.

☞ 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāh prāty adṛṣṭan purāstāj jyōtir yāchantir uṣāso vibhātīh,
]ājījanan sūryam yajñam agnīm]apācīnam tāmo agād ājuṣtam. ☞ 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique. ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṣṭan, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādrṣṭā viṇvadrṣṭāh.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāre asya yōjanam hariṣṭhā
mādhu tvā madhulā cakāra ; 1.191.12^{c-f}, tāḥ cin nú ná maranti nó
vayām, &c. ; 1.191.13^{de}, āre asya yōjanam, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gṛtsamada Bhārgava Ṣāunaka, formerly Ṣāunahotra ; to Agni) =

10.91.10 (Aruṇa Vāitahavya ; to Agni)

tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣṭrām tvām agnid
ṛtāyatāh,
tāva praṣāstrām tvām adhvarīyasi brahmā cāsi gṛhāpatiḥ ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, 606.

2.1.13^d: 1.94.3^b, tvé devā havir adanty āhutam.

2.1.16 (Gṛtsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām ácvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñç ca prá hí néṣi vāsya á bṛhád vadema vidáthe suvírāḥ.

The fourth pāda is refrain: see the next item.—Cf. Oldenberg, Prol. p. 431; RV. Noten, p. 189; Fischel, Ved. Stud. ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, bṛhád vadema vidáthe suvírāḥ.

2.2.2^b (Gṛtsamada, &c., as above ; to Agni)

abhí tvā náktir uṣáso vavāçiré 'gne vatsám na svásareṣu dhenávaḥ,
divá ivéd aratír mānuṣā yugá kṣápo bhāsi puruvāra samyátaḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtīṣāhaṁ vásor mandānām ándhasaḥ,
abhí vatsám ná svásareṣu dhenáva ḽindraṁ girbhír navāmahe.

8.76.5^c

Cf. Geldner, Ved. Stud. iii. 114, who renders erroneously náktir uṣáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçire; cf. 9.94.2.

[2.2.4^d, pāthó ná pāyūñ jánasi ubhé ánu : 9.70.3^b, ádābhyāso janúṣi ubhé ánu.]

2.2.8^c (Ḡṛtsamada, &c., as above; to Agni)

sá idháná uśáso rámyā ánu svār ná dided aruśéna bhānúnā,
hótrābhir agnir mánuṣaḥ svadhvaró rájá víçám átithiç cārun āyāve.

10.11.5^b (Havirdhāna Āūgi; to Agni)

sádāsi ranvó yāvaseva pūsyate hótrābhir agne mánuṣaḥ svadhvaráh,
víprasya vā yāc chaçamāná ukthyaṁ vájaṁ sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7^c, hótrābhir agniṁ mánuṣaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Ḡṛtsamada, &c., as above; to Agni)

sámiddho agnir nihitāḥ pṛthivyāṁ pratyān víçvāni bhūvanāny asthāt,
hótā pāvakāḥ pradivāḥ sumedhā devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya; to Agni)

ḷvéṣi hotráṁ utá potráṁ jānanāṁ, mandhātāsi draviṇodá ṛtāvā,
svāhā vayāṁ kṛṇāvāmā havīṁṣi devó devān yajatv agnir árhan. 1.76.4^c

2.3.7^{a+d} (Ḡṛtsamada, &c., as above; Āpra, to Dāivyā Hotārā)

dāivyā hótārā prathamā vidúṣṭara ṛjú yaksataḥ sám ṛcā vapuṣṭarā,
devān yājantāv ṛtuthá sám añjato nábhā pṛthivyā ádhi sánuṣu triṣú.

3.4.7^a (Viçvāmitra Gāthina; Āpra, to Dāivyā Hotārā) =

3.7.8^a (Viçvāmitra Gāthina; to Agni)

dāivyā hótārā prathamā ny ṛñje saptá pṛkṣásāḥ svadháyā madanti,
ṛtām çānsanta ṛtām it tá āhur ánu vratām vratapá dídhyanāḥ.

10.66.13^a (Vasukarṇa Vāsukra; to Viçve Devāḥ)

dāivyā hótārā prathamā puróhita ḷrāsya pánthām ánv emi sādhyā,
ksétrasya pátim prátiveçam imahe víçvān devān amṫān áprayuchataḥ. 1.124.3^c

ksétrasya pátim prátiveçam imahe víçvān devān amṫān áprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rama Jāmadagnya; Āpra, to Dāivyā Hotārā)

dāivyā hótārā prathamā suvácā mīmānā yajñām mánuṣo yājadhyai,
pracodáyantā vidátheṣu kārú präçínāṁ jyótiḥ pradīçā diçāntā.

3.29.4^b (Viçvāmitra; to Agni)

īlāyās tvā padé vayāṁ nábhā pṛthivyā ádhi,

játavedo ní dhimāhy ḷagne havýāya vólhave. 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapuṣṭarā (for vāpuṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened pāda 3.29.4^b cf. 3.8.3^b, vārsman pṛthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, áthā devānām ápy etu páthah: 3.8.9^d; 7.47.3^b, devá (7.47.3^b, devír) devānām ápi yanti páthah.]

2.3.11^c (Gṛtsamada Bhārgava Çāunaka, formerly Çāunahotra; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté çritó ghṛtām v asya dhāma,
anuṣvadhām á vaha mādāyasva svāhākṛtām vṛṣabha vakṣi havyām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

áibhir agne saráthām yāhy arvān nānārathām vā vibhāvo hy áçvāh,
pātnivatas triṅçatām triṅç ca devān anuṣvadhām á vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv àyōh,
eśá víçvāny abhy āstu bhūmā devānām agnír aratír jīrāçvah.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçum ná naṣtām padāir ānu gman,
gūhā cātantam uçijo námobhir ichānto dhīrā bhṛgávo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^c; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sākām hí çúcinā çúciḥ praçastá kratunājani,
vidvān asya vratá dhruvá vayá ivānu rohate.

8.13.6^c (Nārada Kāṇva; to Indra)

stotá yát te vícarṣañir atipraçardháyad girāh,
vayá ivānu rohate juṣánta yát.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotá is the subject of rohate, and juṣánta yát is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayá see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayás is nonn. sg. of a stem vayás 'young man', 'lusty youth', the masculine pendant of váyas, neuter, 'puberty'; cf. vayāvāntam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvát, svapatyá, svvira. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vícarṣañi in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛṣṭinām vícarṣañiḥ by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛṣṭi and carṣañi shows that the vícarṣañi means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava ; to Agni)
yāthā vidvān āram kárad víçvebhyo yajatébhyaḥ,
ayám agne tvé ápi yám yajñám cakṛmá vayám.

8.44.28^a (Virūpa Āngirasa ; to Agni)
ayám agne tvé ápi jaritá bhūtu santya,
[tásmāi pāvaka mṛṣaya.]

☞ 1.10.9^c

The repeated pāda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, diser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is everlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated pāda. Barthelmae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will : auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated pāda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8 : 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacolutic : we should expect káraḥ for kárat. Accordingly 8.44.28 : 'This poet, O noble Agni, shall be in thy keep ; be merciful to him, O Purifier !'

2.6.1^c : 1.26.5^c ; 1.45.5^b, imá u şú çrudhī girāḥ.

2.6.5^a (Somāhuti Bhārgava ; to Agni)
sá no vṛşṭím divás pári sá no vājam anarvāṇam,
sá naḥ sahasrīṇīr īṣaḥ.

9.65.24^a (Bhṛgu Vāruṇi, &c. ; to Pavamāna Soma)
té no vṛşṭím divás pári pāvantām á suvīryam,
suvāná devāsa índavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.3^c : áti gāhemahi dvīṣaḥ : 3.27.3^c, áti dvéşāṅsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)
çúciḥ pāvaka vāndyó 'gne bhṛhád ví rocasa,
tvám ghr̥tébhīr āhutaḥ.

7.15.10^c (Vasiṣṭha Māitrāvaruṇi ; to Agni)
[agní rákşāṅsi sedhati] çukráçocīr ámartyaḥ,
çúciḥ pāvaká ídyaḥ.

☞ 1.79.12^b

Cf. agniḥ pāvaká ídyaḥ, 3.27.4^b.

[2.8.5^b, agním uktháni vāvṛdhuḥ : 8.6.35^a ; 95.6^b, índram uktháni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)
átrim ánu svarájyam [agním uktháni vāvṛdhuḥ,]
víçvā ádhi çríyo dadhe.

☞ cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)
 tvé dharmāṇa āsate juhūbhiḥ siñcatīr iva,
 kṛṣṇā rūpāny ārjunā ví vo máde víçvā ádhi çriyo dhise vívakṣase.
 10.127.1^c (Kuçika Sāubhara, or Rātri Bhāradvāji ; Rātristavaḥ)
 rātrī vy ākhyad āyatī purutrā devy ākṣābhiḥ,
 víçvā ádhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5^a, saptó ádhi çriyo dhire.

2.8.6^{c+d} (Gṛtsamada ; to Agni)
 agnér índrasya sómasya devánām ūtibhir vayám,
 áriṣyantaḥ sacemahy abhí ṣyāma pṛtanyatáḥ.

8.25.11^c (Viçvamanas Vāiyaçva ; to Viçve Devāḥ)
 té no nāvám uruṣyata dívā náktam sudānavaḥ,
 áriṣyanto ní pāyúbhiḥ sacemahi.
 9.35.3^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)
 tváyā vīreṇa vīravo 'bhí ṣyāma pṛtanyatáḥ,
 kṣārā ṇo abhí vāryam.

Cf. sāsahyāma pṛtanyatáḥ, under 1.8.4.

2.11.2^b (Gṛtsamada ; to Indra)
 sṛjó mahír indra yá ápinvaḥ páriṣṭhitā áhinā çūra pūrvíḥ,
 ámartyam cid dāsāni mányamānam ávābhinaḍ uktháir vāvṛdhānāḥ.

7.21.3^b (Vasiṣṭha Māitravaruṇi ; to Indra)
 tvám indra srávitavá apás kaḥ páriṣṭhitā áhinā çūra pūrvíḥ,
 tvád vāvakre rathyò na dhénā réjante víçvā krṛtrímāṇi bhīṣá.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaaforschung, p. 97.

2.11.4^d, 5^a (Gṛtsamada ; to Indra)
 çubhrām nú te çuṣman vardháyantaḥ çubhrām vājraṁ bāhvór dādhānāḥ,
 çubhrás tvám indra vāvṛdhānó asmé dāsír víçañ sūryeṇa sahyāḥ.
 gūhā hitám gūhyaṁ gūḷhám apsv ápivṛtaṁ māyīnam kṣiyántam,
 utó apó dyám tastabhvānsam áhann áhim çūra vīryeṇa.

3.39.6^c (Viçvāmitra ; to Indra)
 índro mádhu sámabhṛtam usriyāyām padvād viveda çaphávan náme góḥ,
 gūhā hitám gūhyaṁ gūḷhám apsú háste dadhe dáksṣiṇe dáksṣiṇāvān.
 10.148.2^{b+c} (Pṛthu Vāinya ; to Indra)
 ṛṣvás tvám indra çūra jātó dāsír víçañ sūryeṇa sahyāḥ,
 gūhā hitám gūhyaṁ gūḷhám apsú bibhṛmāsi prasrávane ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Sāyaṇa. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den insgeheim niedergelegten,

in den wassern versteckten soma'; Grassmann, 'don Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée).' Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.14⁸ invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.14.2^{cd} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a prasrávaṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hásto dadho is not at all favourable to such a construction. háste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under háste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that gūhā hitam, &c., refers to a demon. Moreover the word dáksīṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.14.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pibéd indra çūra sómañ ₁ mándantu tvā mandínaḥ sutásah, ₂ 1.134.2^a
 pṛñántas te kukṣí vardhayantv itthá sutáh pāurá índram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra çūra sómañ má riṣaṇyo vasavāna vásuḥ sán,
₁ utá trāyasva gr̥ṇató maghóno, ₂ maháč ca rāyo revátas kṛdhi naḥ.

10.22.15^c

2.11.11^b, mándantu tvā mandínaḥ sutásah: 1.134.2^a, mándantu tvā mandino
 vāyav índavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
 Indra)

nūnám sá te práti várañ jaritré duhiyád indra dáksīṇā maghónī,
 çíkṣā stoṭṛbhyo máti dhag bhágo no ₁ bṛhád vadema vidáthe suvirah, ₂

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
 p. 316, note.]

[2.12.3^a, yó hatvāhim áriṇāt saptá síndhūn: 4.28.1^c; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yáḥ saptáraçmir vṛṣabhás túviṣmān: 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avásṛjat sártave saptá síndhūn: 1.32.12^d, avásṛjah sártave saptá síndhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yáḥ sunvántam ávati yáḥ pácantam yáḥ çánsantam yáḥ çaçamánám úti,
 yasya bráhma várdhanam yasya sómo yásyedám rádhah sá janāsa índrah.

2.20.3^c (The same)

sá no yúvendro johútraḥ sákhā çivó narám astu patá,

yáḥ çánsantam yáḥ çaçamánám úti pácantam ca stuvántam ca praṇéṣat.

2.12.15^c (Gṛtsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vājam dārdarṣi sá kīlāsi satyāḥ,
vayám ta indra viçváha priyásah ḷsuvírāso vidátham á vadema.ḷ ☞ I.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trātāro devā ádhi vocatā no má no nidrá içata móta jālpīḥ,
vayám sómasya viçváha priyásah ḷsuvírāso vidátham á vadema.ḷ

☞ I.117.25^d

2.12.15^d: I.117.25^d; 8.48.14^d, suvírāso vidátham á vadema.

2.13.2^d–4^d, yās tákrṇoḥ prathamám sāsya ukthyāḥ.

2.13.9^b (Gṛtsamada; to Indra)

çatām vā yāsya dáça sākám ádya ékasya çruṣṭáu yád dha codám ávitha,
arajjúu dásyūn sám unab dabhítaye suprāvyo abhavaḥ sāsya ukthyāḥ.

8.3.12^a (Medhyāthi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhíya indra síçāsataḥ,
çagdhí yáthā rūçamam çyāvakaḥ kípam índra právaḥ svāṇaram.

The reason for confronting the two faintly similar pādas of this item is in the parallelism of eodám and pāurám. The word eodá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, *stotṛñām prerakaḥ yajamāna*¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhīti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gṛtsamada; to Indra)

asmábhyaḥm tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yác citráḥ çravasyá ánu dyún ḷbrhád vadema vidáthe suvírāḥ.ḷ

☞ refrain, 2.1.16^d ff.

2.14.1^a (Gṛtsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcatā mádyam ándhaḥ,
kāmí hí vīrāḥ sadám asya pitím juhóta vīṣṇe tád íd eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptṛ

úgmān āpa uçatír barhír édám ny ádhvaré asadan devayántīḥ,

ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçākā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Wober, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as yājamānasya codāu in 2.30.6, or yājamānasya eoditá in 1.51.8. The word pāurá similarly plays upon the idea 'liberal', purukṛt, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gṛtsamada ; to Indra)

ádhvaryavo yó apó vavrivánsamī vṛtrám jaghánāçányeva vṛkšám,
tásmā etám bharata tadvaçāyañ ešá indro arhati pītīm asya.

2.37.1^c (Gṛtsamada ; to Ṛtus)

mándaśva hotrād ánu jóšam ándhasó ʼdhvaryavaḥ sá pūrṇám vaṣṭy
ásicam,_] cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotrād sómam draviṇodaḥ píba
rtúbhiḥ.

2.14.10^b (Gṛtsamada ; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir ím pṛṇatā bhojám índram,
védāhām asya nibhṛtañ ma etád dítsantañ bhúyo yajataç ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vaḥ sakhayaḥ sám yáthā sutéṣu sómebhir ím pṛṇatā bhojám índram,
kuvit tásmā ásati no bhárāya ná súšvim índró ʼvase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrukeṣv apibat sutásya.

2.15.2^c : 1.103.2^a, sá dhārayat pṛthivím papráthae ca.

2.15.2^d—9^d, sómasya tá máda índraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gṛtsamada ; to Indra)

ádha yó viçvā bhúvanābhí majmánēçanakṛt právayā abhy ávardhata,
ád ródasī jyotiṣā váhnir átanot sívyan támañsi dúdhitā sám avyayat.

9.110.9^b (Tryarūṇa and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasī imá ca viçvā bhúvanābhí majmánā,
yūthé ná niṣṭhá vṛṣabhó ví tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an grösze (du bist)'. The omission of the verb in 9.110.9^{ab} possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

2.18.3^d (Gr̥tsamada; to Indra)

hári nú kaṁ rátha índrasya yojám āyái súktena vácasā návena,
mó śu tvám átra bahávo hí víprā ní rīraman yájamānāso anyé.

3.35.5^b (Viçvāmitra; to Indra)

mā te harí vīṣṇā vitáprsthā ní rīraman yájamānāso anyé,
atyāyāhi çáçvato vayám té 'raṁ sutébhiḥ kṛṇavāma sómāih.

Cf. 10.160.1^a, indra mā tvā yájamānāso anyé ni rīraman túbhyam imé sutásah. A characteristic instance of translating a repeated pāda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ni yaman devayántah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Gr̥tsamada; to Indra)

māma bráhmendra yāhy áchá víçvā hári dhurí dhiṣvā ráthasya,
purutrā hí vihāvyo babhúthāsmiñ chūra sāvane mādayasva.

7.23.5^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

té tvā mādā indra mādayantu çuṣmīṇaṁ tuvirádhasaṁ jaritré,
éko devatrā dáyase hí mártān asmiñ chūra sāvane mādayasva.

7.29.2^c (The same)

bráhmaṇ vira bráhmakṛtiṁ juṣāṇò 'rvācínó háribhir yāhi túyam,]

cf. 3.43.3^b

asmínn ū śú sāvane mādayasvó₁pa bráhmāṇi çṛṇava imá naḥ.]

6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmiñ sāvane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya pīyóh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yáh çáhsantaṁ yáh çaçamānám úti.

2.20.5^d (Gr̥tsamada; to Indra)

só āṅgirasām ucáthā jujuṣvān bráhmā tūtod índro gātúm iṣṇán,
muṣṇān usásah sūryeṇa stavān áçnasya cic chiṇnathat pūrvyāṇi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyávo ná yásya panáyanty ábhvañ bhásāñsi vaste sūryo ná çukráh,
ví yá inóty ajārah pávakó 'çnasya cic chiṇnathat pūrvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇán muṣṇán see under 1.62.2^c.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gr̥tsamada; to Indra)

abhibhúve 'bhíbhāṅgáya vanvaté 'śālhāya sáhamānāya vedhāse,
tuvigrāye váhnaye duṣṭārtave satrásāhe náma índrāya vocata.

7.46.1^c (Vasiṣṭha; to Rudra)

imá rudráya sthirádhanvane girāḥ kṣiprésave deváya svadhávne,
áśālhāya sáhamānāya vedhāse tigmāyudhāya bharaṭā ṣṛṇótu naḥ.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading *miḥūse* for *vedhāse* in its version of 7.46.1^c. But *vedhās* is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, *índrasya vocam̐ prá kṛtāni vīryā: 1.32.1^a, índrasya nú vīryāni prá vocam̐.*]

2.22.1^d—3^d, *sāinaṃ saçcad devó devāṃ satyāṃ índraṃ satyá índuḥ.*

2.22.4^c, *divi pravácyam̐ kṛtām: 1.105.16^b, divi pravácyam̐ kṛtāḥ.*

2.23.5^a (Gr̥tsamada; to Brahmanaspati)

*ná tám áṅho ná durityám kútaç caná nárátayas titirur ná dvayāvínaḥ,
viçvā id asmād dhvarāso ví bādhase yám sugopá rákṣasi brahmaṇas pate.*

8.19.6^c (Sobhari Kāṇva; to Agni)

tásyéd árvanto rañhayanta açávas tásyā dyumnitamaṃ yáçāḥ,
ná tám áṅho devákṛtam kútaç caná na mártýakṛtam naçat.

10.126.1^a (Kulmalabarhiṣa Çāilūṣi, or Añhomuc Vāmadevya; to Viçve Devāḥ)

*ná tám áṅho ná durityám dévāso aṣṭa mártýam,
sajoṣaso yám aryamā mitró náyanti váruṇo áti dvīṣaḥ.*

Cf. 7.82.7, *ná tám áṅho ná durityáni mártýam.*—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1^a is a truncated form of 2.23.5^a, because *durityám* is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms *áṅhas* and *durityám* makes it certain that 8.19.6^c is a sophisticated form of 2.23.5^a, because it substitutes *devákṛtam* for *ná durityám*.

2.23.8^c (Gr̥tsamada; to Bṛhaspati)

*trātāraṃ tvā tanúnām havāmahé 'vaspartar adhivaktāram asmayúm,
bṛhaspate devanído ní barhaya má durévā úttaraṃ sumnám ún naçan.*

6.61.3^a (Bharadvāja; to Sarasvatī)

*sárasvati devanído ní barhaya prajám viçvasya bṛsayasya mājínaḥ,
utá kṣitibhyo 'vánīr avindo viṣám ebhyo asravo vājīnīvati.*

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration *bṛhaspate . . . ní bar-*

haya marks that composition as primary; cf. 2.23.13, bhāspātir vi vavarhā. In 6.61 Sarasvatī is assimilated to Bṛhaspati in an especial degree: in st. 3, as dhīnām avitrī 'helper of prayers' (vāc) she is clearly a sort of lieutenant of Bṛhaspati; in st. 7 she slays Vṛtra; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, mā no duḥçānsa abhidipsūr içata: 1.23.9^c; 7.94.7^c, mā no duḥçānsa içata; 10.25.7^d, mā no duḥçānsa içatā vivakṣase.

2.23.11^c, āsi satyā ṛṇayā brahmaṇas pate: 1.87.4^c, āsi satyā ṛṇayāvānedyah.

[2.23.15^d, tād asmāsu drāviṇām dhehi citrām: 10.37.10^d, tāt sūrya drāviṇām, &c.]

2.23.19^{cd} = 2.24.16^{cd} (Gṛtsamada; to Brahmaṇaspati)

brāhmaṇas pate tvām asyā yantā sūktāsya bodhi tānayaṁ ca jinva,
viçvaṁ tād bhadrām yād āvanti devā ṽbṛhād vadema vidāthe suvīrāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{cd} (Gṛtsamada; to Aponaptar)

āyānsam agne suksītīm jānāyāyānsam u maghāvadbhyaḥ suvṛktīm,

viçvaṁ tād bhadrām yād āvanti devā ṽbṛhād vadema vidāthe su-
vīrāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^{d-5^d}, yām-yaṁ yūjaṁ kṛṇutē brāhmaṇas pātīḥ.

[2.25.4^b, sā sātvaḥiḥ prathamó goṣu gachati: 1.83.1^a, āçvāvati prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gṛtsamada; to Brahmaṇaspati)

tāsmā id viçve dhunayanta sīndhavó 'chidrā çarma dadhire purūṇi,

devānām sumné subhāgaḥ sā edhate ṽyām-yaṁ yūjaṁ kṛṇutē brāhmaṇas pātīḥ.]

☞ refrain, 2.25.1^{d-5^d}

3.15.5^a (Utkīla Kātya; to Agni)

āchidrā çarma jaritaḥ purūṇi devān āchā dīdyānaḥ sumedhāḥ,

rātho ná sāsniṛ abhī vakṣi vājam āgne tvām ródasi naḥ suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160; Oldenberg, SBE. xlvi. 223.

2.26.2^b (Gṛtsamada; to Brahmaṇaspati)

yājasva vīra prá vihi manāyató bhadrām mānaḥ kṛṇuṣva vṛtratūrye,

havīṣ kṛṇuṣva subhāgo yāthāsasi ṽbrāhmaṇas páter āva á vṛṇīmahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva; to Agni)

bhadrām mānaḥ kṛṇuṣva vṛtratūrye yēnā samātsu sāsāhaḥ,

āva sthīrá tanuhi bhūri çárdhatām vānema te abhīṣṭibhiḥ.

An interesting study in translations of repeated pādas:—

- { Grassmann, i. 33, ad 2.26.2^b: 'macho tüchtig deinen Goist zur Feindesschlacht.'
- { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe macho heilvoll deinen Muth.'
- { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
- { Ludwig, 401, ad 8.19.20^a: 'betätigte beglückenden sinn bei der Vtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthirūm mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā vṛṇImahe: 10.35.2^a, divásprthivýor āva, &c.]

2.26.3^b, sá putráir vājani bharate dhánā nṛbhīḥ: 1.64.13^c, árvadbhir vājani, &c.;
10.147.4^d, makṣú sá vājani, &c.

2.27.2^b, mitró aryamá váruṇo juṣanta: 7.64.1^d, rájá suksátró váruṇo juṣanta.]

[2.27.4^b, devá viçvasya bhúvanasya gopāḥ: 1.164.21^c, inó viçvasya, &c.]

2.27.7^c (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

pipartu no áditi rájaputrāti dvésānsy aryamá sugébhīḥ,

br̥hān mitrásya váruṇasya çármópa syāma puruvíra áriṣṭāḥ.

10.10.6^e (Yami Vāivasvatī; Saṁvāda)

kó asyá veda prathamásyāhnaḥ ká im dadarça ká ihá prá vocat,

br̥hān mitrásya váruṇasya dhāma kád u brava āhano vícyā nṛn.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjākāumudī, p. 22; v. Schroeder, Mysterium und Mimus, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

trí rocanā divyá dhārayanta hiraṇyáyāḥ çúçayo dhārapūtāḥ,

ásvapnajo animiṣá ádabdhá uruçaṁsā rjāve mártýāya.

5.29.1^b (Gāuriviti Çāktya; to Indra)

try áryamá mánuṣo devátātā trí rocanā divyá dhārayanta,

árcanti tvā marútaḥ pūtádaḥs tvám eṣām řsir indrási dhíraḥ.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, RV. Noten, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, Ved. Myth. iii. 314). The introduction of aryamá in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamá yo dadāti, KS. 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (řsir dhíraḥ), and by means of the sacrifice of Manu (mánuṣo devátātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamá calls up the particular expression trí rocanā divyá dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamá grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. arir = aryó, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamá), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kūrma Gārtsamada, or Gṛtsamada ; to Ādityas) =

2.28.11 (The same ; to Varuṇa) =

2.29.7 (The same ; to Viçve Devāḥ)

māhām maghóno varuṇa priyāsya bhūridāvna á vidaṁ çúnam āpéḥ,
má rāyó rājan suyāmād áva sthām ḷbṛhád vadema vidáthe suvírāḥ.]

↻ d : refrain, 2.1.16^d ff.

2.28.1^b (Kūrma Gārtsamada, or Gṛtsamada ; to Varuṇa)

idám kavér ādityāsya svarájo viçvāni sánty abhy āstu mahná,
áti yó mandró yajáthāya devāḥ sukírtím bhikṣe váruṇasya bhúreḥ.

8.100.4^b (Indra ; to Indra)

ayám asmi jaritaḥ páçya mehá viçvā jātāny abhy āsmi mahná,
ṛtāsya mā pradīço vardhayanty ādardiró bhúvanā dardarími.

See p. vii, line 7 from top.—For the repeated pāda cf. also 6.25.5^d ; 8.88.4^b.

[2.28.3^c, yūyám naḥ putrá aditer adabdhāḥ : 7.60.5^d, çagmāsah putrá áditer
ádabdhāḥ.]

2.28.11 : see 2.27.17.

[2.29.2^b, yūyám dvēṣānsi sanutár yuyota : 10.100.9^b, viçvā dvēṣānsi, &c.]

2.29.7 : see 2.27.17.

2.31.1^b (Gṛtsamada ; to Viçve Devāḥ)

asmákam mitrávaruṇāvataṁ rátham ādityái rudráir vāsuhīḥ sacābhúvā,
prá yád váyo ná páptan vāsmanas pári çravasyávo híçivanto vanarśadaḥ.

8.35.1^b (Çyāvāçva Ātreya ; to Açvins)

agnínéndreṇa váruṇena viçṇunādityái rudráir vāsuhīḥ sacābhúvā,
ḷsajósaṣā uśásā súryeṇa ca ḷsómam píbatam açvinā.]

↻ c : refrain, 8.35.1^c–21^c ; d : refrain, 8.35.1^d–3^d

2.33.2^c (Gṛtsamada ; to Rudra)

tvádattebhi rudra çántamebhiḥ çatám híma açīya bheṣajébhiḥ,
vy āsmád dvēṣo vitarám vy áñho vy ámīvaç cātayasvā viśúciḥ.

6.44.16^d (Çamyu Bārhaspatya ; to Indra)

idám tyát pátram indrapánam índrasya priyám amítam apāyi,
mátsad yáthā sāumanasāya devám vy āsmád dvēṣo yuyávad vy áñhah.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gṛtsamada ; to Rudra)

pári ño hetí rudrásya vṛjyāḥ pári tveṣāsya durmatír mahí gāt,
áva sthirá maghāvadbhyas tanuṣva ḷmídhvas tokáya tánayāya mṛla.] ↻ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatiḥ stūyāvaṣaṁ riçāntiḥ çuddhā apāḥ suprapāṇō pibantiḥ,
[mā va stenā içata māghāçansaḥ] pári vo hetí rudrāsya vṛjyāḥ.

2.4.2.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvō rāṣṭrāṁ bhīd invati dyāur yāu setḥbhīr arajjūbhiḥ sinīthāḥ,
pári no hélo váruṇasya vṛjyā urūm na indraḥ kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari ṇo rudrasya hetir vṛṇaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélaḥ. Yet I believe that pári hetīḥ preceded pári hélaḥ ; cf. the opening paragraphs of Part 2, chapter 4.—The expression áva sthirá maghāvadbhyas tanuṣva means 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya mṛḷa : 1.114.6^d, tmāne tokāya tánayāya mṛḷa.

2.34.4^c (Gr̥tsamada ; to Maruts)

pṛkṣé tá viçvā bhūvanā vavakṣire mitráya vā sādām ā Jirādānavah,
pṛṣadaçvāso anavabhrārādhasa rjipyāso ná vayūneṣu dhurṣádaḥ.

3.26.6^c (Viçvāmītra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastibhir agnér bhāmaṁ marūtām ója
Imahe,

pṛṣadaçvāso anavabhrārādhaso gántāro yajñāṁ vidátheṣu dhírāḥ.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, *ibid.* 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tān vo mahó marúta evayāvno viṣṇor eṣāsya prabhṛthé havāmahe,
hiraṇyavarṇān kakuhān yatásruco brahmaṇyántaḥ çānsyaṁ rādha Imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devāsya mīlhūṣo vayá viṣṇor eṣāsya prabhṛthé havírbbhiḥ,
vidé hí rudró rudriyaṁ mahitvāṁ yaśiṣṭām vartír açvināv írāvāt.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

[2.35.9^b, jihmánām ūrdhvó vidyútām vásānaḥ : 1.95.5^b, jihmánām ūrdhvāḥ
svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada ; to Aponaptr̥)

asmāi bahūnām avamāya sākhye yajñāir vidhema nāmasā havīrbhiḥ,
sām sānu mārjmi dīdhiṣāmi bilmair dādḥāmy ānnāiḥ pāri vanda ṛgbhiḥ.

4.50.6^b (Vāmadeva ; to Bṛhaspati)

evā pitrē viçvādevāya vṛṣṇe yajñāir vidhema nāmasā havīrbhiḥ,
bṛhaspate suprajā vīrāvanto [vayām syāma pātayo rayñām.] 4.50.6^d

[2.35.14^a, asmīn padé paramé tashivānsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{cd} : 2.23.19^{cd} = 2.24.16^{cd}, viçvam tād bhadrām yād āvanti devā bṛhād
vadema vidāthe suvīrāḥ.

[2.36.4^a, ā vakṣi devān ihā vipra yākṣi ca : 5.26.1^c ; 6.16.2^c ; 8.102.16^c, ā devān
vakṣi yākṣi ca.]

2.36.5^c (Gr̥tsamada ; to Ṛtus)

eṣā syā te tanvò nṛmṇavārdhanah sāha ójah pradivi bāhvór hitāḥ,
túbhyam sutó maghavan túbhyam ābhṛtas tvām asya brāhmaṇād ā tṛpāt piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura ; to Indra)

idām havir maghavan túbhyam rātām prāti samrāḥ āhrṇāno ḡrbhāya,
túbhyam sutó maghavan túbhyam pakvò 'ddhīndra piba ca prāsthitya.

2.36.6^a (Gr̥tsamada ; to Ṛtus)

juṣéthām yajñām bódhataṁ hávasya me sattó hótā nividaḥ pūrvyā ānu,
āchā rájánā náma ety avṛtam praçāṣtrād ā pibataṁ somyām mádhu.

8.35.4^a (Çyāvāçva Ātreya ; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viçvehā devāu sávanāva
gachataṁ,

[sajóṣasā uṣāsā súryeṇa céṣam no voḥham açvinā.]

4.50.6^d c : refrain, 8.35.1^c–21^c ; d : refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff. ; Geldner, *Ved. Stud.* ii. 145, note.

[2.37.1^b, ádhvaryavaḥ sá pūrñām vaṣṭy āsicam : 7.16.11^b, pūrñām vivaṣṭy āsicam.]

Both pādas apply technically to Agni Draviṇodas.

2.37.1^c, tásmā etām bharata tadvaçó dadih : 2.14.2^c, tásmā etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada ; to Savitar)

úd u ṣyā devāḥ savitā savāya çavattamām tādapā válnir asthāt,
nūnām devébhyo vi hí dhāti rátnam áthābhajad vitihotraṁ svastāu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u ṣyá deváh savitá hiraṇyáyā bāhú ayaṅsta sávanāya sukrátuḥ,
ghṛtēna pāñí abhí pruşṇute makhó yúvā sudákṣo rájaso vidharmañi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u ṣyá deváh savitá dāmūnā hiraṇyapāñiḥ pratidoṣám asthāt,
āyohanur yajató mandrájihva á dāçúṣe suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

úd u ṣyá deváh savitá yayāma [hiraṇyáyīm amátim yám áçīçret,]
nūnám bhágo hávyo mánuṣebhir ví yó rátnā purúvāsúr dádhati.

[cf. 3.38.8^b

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiraṇyākṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyam tád divó adbhyáh pṛthivyás tváyā dattám kámyam rádha á gat,
çám yát stotṛbhya āpáye bhávāty uruçaṅsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Māitrāvaruṇi ; to Agni)

idám vácaḥ çatasáh sámśahasram úd agnáye janiṣiṣṭa dvibárhāḥ,
çám yát stotṛbhya āpáye bhávāti dyumád amivaçātanam rakṣohá.

2.39.8^a, etáni vām açvinā vārdhanāni : 1.117.25^a, etáni vām açvinā víryāni.

[2.40.1^b, jánanā divó jánanā pṛthivyáh : 8.36.4^a, janitá divó janitá pṛthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣanā jánanā rayṇám [jánanā divó jánanā pṛthivyáh,] cf. 2.40.1^b
játáu viçvasya bhūvanasya gopáu devá akr̥ṇvann amṛtasya nábhim.

3.17.4^d (Kata Vāiçvāmitra ; to Agni)

agnim sudṛtīm sudṛçam gr̥ṇānto namasyāmas tvédyam jātavedaḥ,
tvām dūtám aratīm havyvāham devá akr̥ṇvann amṛtasya nábhim.

Possibly the expression amṛtasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4.

2.40.2^c, ābhyám indraḥ pakvám āmásv antáh : 6.72.4^a, indrásomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, viçvāny anyó bhūvanā jajāna : 2.35.2^d, viçvāny aryó bhūvanā jajāna :
10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

[viçvāny anyó bhūvanā jajāna,] viçvam anyó abhicāṣṭa eti, cf. 2.35.2^d
sómāpūṣanāv ávataḥ dhīyam me yuvábhyām viçvāḥ pṛtanā jayema.

6.52.16^a (Rjicvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaṽv āvataṁ dhīyaṁ me 'smīn hāve suhāvā suṣṭutīm naḥ,
 ilāṁ anyo janāyad gārbham anyāḥ prajāvatīr iṣa ā dhattam asmē.

[2.40.6^c, āvatu devy āditir anarvā : 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gr̥tsamada ; to Vāyu)

niyútvaṅ vāyav ā gahy ayāṁ çukró ayāmi te,
 gāntāsi sunvató gr̥hām.

4.47.1^a (Vāmadeva ; to Vāyu)

vāyo çukró ayāmi te mādho āgram diviṣṭiṣu,
 ā yāhi sómapitaye spārhó deva niyútvatā.

8.101.9^d (Jamadagni Bhārgava ; to Vāyu)

ā no yajñāṁ diviṣp̥çam vāyo yāhi sumānabhiḥ,
 antāḥ pavitra upāri çriṇāno 'yāṁ çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tā samrājā gr̥h̥tāsuti.

2.41.6^b : 1.136.3^e, ādityā dānunas pati.

2.41.8^{a+c} (Gr̥tsamada ; to Açvins)

nā yāt páro nāntara ādadhāṛṣad vṛṣaṅvasū,
 duḥçāṅso mártyo ripūḥ.

6.63.2^d (Bharadvāja ; to Açvins)

āraṁ me gantaṁ hávanāyāsmāi gr̥ṇāná yāthā pibātho āndhaḥ,
 pári ha tyád vartīr yātho riṣó ná yāt páro nāntaras tuturyāt.

8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)

sám it tám aghám açnavad duḥçāṅsam mártyaṁ ripúm,
 yó asmatrá durhāṇavāṅ úpa dvayūḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gr̥tsamada ; to Viçve Devāḥ) =

6.52.7^b (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

ṽviçve devāsa ā gata, çṛṇutā ma imāṁ hávam,
 édām barhīr ní ṣīdata.

☞ 1.3.7^b

8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)

ihā gataṁ vṛṣaṅvasū çṛṇutām ma imāṁ hávam,
 ṽánti ṣād bhūtu vām ávalḥ.

☞ refrain, 8.73.1^c–18^c

Cf. imāṁ me çṛṇutaṁ hávam, 8.85.2^b, and imāṁ naḥ çṛṇavad dhāvam, under 8.43.22^o.

2.41.15 = 1.23.8.

2.41.16^c, apraçastā iva smasi : 1.29.1^b, anāçastā iva smāsi.

2.41.20^b : 1.142.8^d, sidhrām adyá divispīçam ; 5.13.2^b, sidhrām adyá divispīçah.

2.42.3^c (Gṛtsamada ; Adhvani vāçyamānasya çakuntasya stutiḥ)
 áva kranda dakṣiṇató gṛhāṇām sumañgálo bhadravādī çakunte,
 má na stená içata mághaçañso ½bṛhád vadema vidátthe suvīrah.]

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja ; to Gāvah)

prajāvatīḥ suyávasam riçántīḥ çuddhá apáh suprapāṇé píbantīḥ,
 má va stená içata mághaçañsaḥ ½pári vo hetí rudrásya vṛjyāḥ.]

☞ 2.33.14^a

Cf. má no duḥçañsa içata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.15^b, krátum punánāḥ kavibhiḥ pavitrāiḥ : 3.31.16^c, mádhvaḥ punánāḥ, &c.]

3.1.13^a : 1.164.52^b, apám gárbham darçatám ośadhīm.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īḷe ca tvā yájamāno havirbhir īḷe sakhitvám sumatīm nikāmaḥ,
deváir ávo mimīhi sám jaritré rákṣā ca no dámyebhir ánikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
here Agni)

imám mahé vidathyāya çūśám çāçvat kṛtvā ídyāya prá jabhruḥ,
çṛṇótu no dámyebhir ánikāiḥ çṛṇótv agnir divyáir ájasraḥ.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch häusliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzen' ; and, 200, ad 3.54.1, 'er erhöre uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ánikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dámyebhir ánikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dámyebhiḥ, and divyáih). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlvi. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

á no gahi sakhyébhiḥ çivébhir mahán mahíbhīr útíbhīḥ saraṇyán,
asmé rayīm bahulám sámantarutram súvācam bhāgám yaçásam kṛdhi naḥ.

3.31.18^{cd} (Kuçika Āisrathi, or Viçvāmitra ; to Indra)

pátir bhava vṛtrahan sunítānām girám viçváyur vṛṣabhó vayodháh,

á no gahi sakhyébhiḥ çivébhir mahán mahíbhīr útíbhīḥ saraṇyán.

4.32.1^c (Vāmadeva ; to Indra)

á tú na indra vṛtrahann asmákam ardhám á gahi,
mahán mahíbhīr útíbhīḥ.

3.1.20^{cd} (Viçvāmitra Gāthina ; to Agni)

etá ta agne jánimā sánāni prá pūrvyāya nūtanāni vocam,
mahánti vṛṣṇe sávanā kṛtémá jánmañ-janman níhito jātávedāḥ.

3.30.2^c (Viçvāmitra ; to Indra)

nā te duré paramā cid rájānsy á tú prá yāhi harivo háribhyām,
sthiráya vṛṣṇe sávanā kṛtémá yuktá grāvāṇaḥ samidhānē agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a : 3.1.20^d, jánmañ-janman nihito jātávedāḥ.

3.1.21^{cd} (Viçvāmitra Gāthina ; to Agni)

┌jánmañ-janman nihito jātávedā┐ viçvāmitrebhir idhyate ájasraḥ, ☞ 3.1.20^d
tásya vayám sumatāu yajñíyasyápi bhadré sāumanasé syāma.

3.59.4^{cd} (Viçvāmitra ; to Mitra)

ayám mitró namasyāḥ suçévo rájā suksatró ajanīṣṭa vedhāḥ,
tásya vayám sumatāu yajñíyasyápi bhadré sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kākṣivata ; to Indra)

tásya vayám sumatāu yajñíyasyápi bhadré sāumanasé syāma,
┌sá sutráṁā svāvān indro asmé árūc cid dvéṣaḥ sanutár yuyotu.┐

☞ 6.47.13^{cd}

10.14.6^{cd} (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āṅgirasō naḥ pitáro návagvā átharvāṇo bhṛgavaḥ somyásah,
téṣāṁ vayám sumatāu yajñíyānām ápi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmitra Gāthina ; to Agni)

imám yajñāni sahasāvan tvám no devatrā dhehi sukrato ráráṇaḥ,
prá yañsi hotar bhātír iṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Sāuelka, or Agni Vāiçvānara ; to Agni)

agnāye bráhma ṛbhávas tataksur agnīm mahám avocāmā suvr̥ktim,
ágne práva jaritāraṁ yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina ; to Agni) = 3.15.7 (Utkīla

Kātya ; to Agni) = 3.22.5 (Gāthin Kāuçika ; to Agni) = 3.23.5

(Devaçravas Bhārata, and Devavāta Bhārata ; to Agni)

iḥám agne purudānsaṁ sanīm gōḥ çaçvattamám hávamānāya sādha,
syān naḥ sūnús tánayo vijāvāgne sá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmitra Gāthina ; to Agni)

sá rocayaj januṣā ródasi ubhé sá mātṛrō abhavat putrá ídyah,
havyavál agnir ajáraç cānohito duḷábho viçám átithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavál agnir ajáraḥ pitá no vibhūr vibhāvā sudṛçiko asmé,
sugārhapatyāḥ sám iṣo didihy ┌asmadr̥yák sáni mimihī çrávānsi.┐

☞ 3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viçvāmitra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vájaçravasam ihá vṛktābarhiṣaḥ,
yatásrucaḥ surúcam viçvādevyaṁ rudrām yajñānām sādhadīṣṭim apāsām.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtāvānaṁ mahiṣām viçvādarçatam agnīm sumnāya dadhire puró jánāḥ,
çrútkarṇāṁ saprāthastamaṁ tvā girā, dáivyaṁ mānuṣā yugá. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlvi. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girā limps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viçvāmitra Gāthina; to Vaiçvānara)

namasyāta havyādātīm svadhvarām duvasyāta dámyaṁ jātavedasam,
rathír ṛtasya brhāto vícarṣaṇir agnir devānām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rāma Jāmadagnya; Āpriyaḥ)
sadyó jātó vy āmimīta yajñām agnir devānām abhavat purogāḥ,
asyá hótuh pradīçy ṛtasya vāci svāhākṛtaṁ havir adantu devāḥ.

10.150.4^a (Mṛṛīka Vāsiṣṭha; to Agni)

agnir devó devānam abhavat puróhito 'gnīm manuṣyā īṣayaḥ sám idhire,
agnīm mahó dhānasātāv ahām huve mṛṛīkām dhānasātaye.

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viçvāmitra Gāthina; to Vaiçvānara)

viçām kavīm viçpātīm mānuṣīr īṣaḥ sám sim akṛṇvan svádhitīm ná téjase
sá udvāto nivāto yāti véviṣat sá gārbham eṣú bhúvaneṣu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçām kavīm viçpātīm mānuṣīnām çúcim pāvakām ghṛtāpṛṣṭham agnīm
ní hótāraṁ viçvavidāṁ dadhidhve sá devēṣu vanate vāryāṇi.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçām kavīm viçpātīm çāçvatīnām nitóçanaṁ vṛṣabhām carṣaṇīnām,
pṛtīṣaṇim īṣayantaṁ pāvakām rájantam agnīm yajatām rayīnām.

To me viçpātīm, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣīr īṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^c = 5.4.2^c.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jaṭháreṣu prajāñiván vṛśā citréṣu nānadan ná sinháḥ,
vāiçvānarāḥ pṛthupájā ámartyo vásu rátnā dāyamāno ví daçúṣe.

3.2.7.5^a (Viçvāmītra ; to Agni)

pṛthupájā ámartyo ghṛtánirñik svāhutaḥ,
agnír yajñāsya havyavát.

3.4.6^c, yáthā no mitró váruṇo jújoṣat : 1.43.3^a, yáthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Daivyā Hotārā)

ḍáivvyā hótārā prathamá ny ṛñje, saptá pṛkṣásah svadháyā madanti,

ṛtám çānsanta ṛtám ít tá āhur ánu vratám vratapá dídhyanāḥ. ☞ 2.3.7^a

3.4.7^a = 3.7.8^a, dáivvyā hótārā prathamá ny ṛñje : 2.3.7^a, dáivvyā hótārā prathamá
vidústarā ; 10.66.13^a, dáivvyā hótārā prathamá puróhita ; 10.110.7^a,
dáivvyā hótārā prathamá suvácā.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Tisro Devīḥ)

á bháratī bháratībhiḥ sajóṣā ilā deváir manuṣyèbhir agníḥ,
sárasvatī sárasvatébhir arvák tísro devír barhír édám sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turípam ádha poṣayitnú déva tvaṣṭar ví ráraṇáḥ syasva,
yáto víráḥ karmaṇyāḥ sudákṣo yuktágrāvā jáyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Vanaspati)

vánaspaté 'va srjópa deván agnír haviḥ çamitá sūdayāti,
séd u hótā satyátaro yajāti yáthā devánām jánimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvāñ índreṇa deváih sarátham turébhiḥ,
barhír na ástām áditih suputrā sváhā devá amftā mādayantām.

5.11.2^c (Sutamābhara Átreya ; to Agni)

ḍyajñāsya ketúm prathamám puróhitam, agním náras triṣadhassthé sám
idhire, ☞ 5.11.2^a

índreṇa deváih sarátham sá barhísi sídan ní hótā yajáthāya sukrātuḥ.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyáso havirádo haviṣpá índreṇa deváih sarátham dádhānāḥ,

ágne yāhi sahásram devavandáih páraih púrvāih pitṛbhir gharmaśdbhiḥ.

10.70.11^d (Sumitra Badhryaçva; Āpra, here Agni)
 āgne vaha vāruṇam iṣṭāye na indram divó marúto antárikṣāt,
 sídantu barhír viçva á yájantrāḥ svāhā devā amftā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirádaḥ, haviṣpāḥ, gharmásadaḥ, also perhaps páraḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, *Ved. Myth.* iii. 414.—For 3.4.11^d cf. 10.16.8^d, tásmin devā amftā mādayante.

[3.5.4^a, mitró agnir bhavati yát sámiddhaḥ : 5.3.1^d, tvám mitró bhavasi yát, &c.]
 Cf. 3.18.5^b.

3.5.4^b (Viçvāmitra Gāthina; to Agni)
 mitró agnir bhavati yát sámiddho, mitró hótā vāruṇo jātávedāḥ, cf. 3.5.4^a
 mitró adhvaryúr iṣiró dāmūnā mitráḥ síndhūnām utá párvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)
 manyúr indro manyúr evāsa devó manyúr hótā vāruṇo jātávedāḥ,
 manyúm viça ṛlate mánuṣír yāḥ páhí no manyo tāpasā sajoṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu pāda is a *tour de force* in imitation of the Agni pāda. Cf. under 10.45.2.

3.5.5^a (Viçvāmitra Gāthina; to Agni)
 páti priyám ripó ágram padám véḥ páti yahváç cáraṇam sūryasya,
 páti nābhā saptáçrṣāṇam agniḥ páti devānām upamādam ṛṣvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vāiçvānara)
 pravácyaṁ vācasah kím me asyá gūhā hitám úpa niṅ vadanti,
 yád usriyāṇām ápa vár iva vrán páti priyám rupó ágram padám véḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions ágre rupá árupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, páñca padáni rupó ánv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripó in 3.5.5 is a slip for rupó on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripó changed to rupó in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noton, pp. 227, 271. Cf. also Roth, *Nirukta*, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viçvāni devó vayúnāni vidván : 1.189.1^b, viçvāni deva vayúnāni vidván.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viçvāmitra Gāthina; to Agni)
 á ródasi aprṇā jáyamāna utá prá rikthā ádha nú prayajyo,
 diváç cid agne mahiná pṛthivyá vacyántām te váhnayaḥ saptájihvāḥ.

4.18.5^d (Samvāda Indrāditivāmadevānām)
 avadyám iva mányamānā gūhākar indram mātá vryeṇā nyiṣṭam,
 áthód asthāt svayám átkaṁ vāsāna á ródasi aprṇāj jáyamānaḥ.

7.13.2^b (Vasiṣṭha Māitrāvaruṇi ; to Vaiçvānara)

tvām agne çocīṣā çocucāna á ródasī aprṇā jáyamānaḥ,
tvām devān abhiçaster amuñco váiçvānara jātavedo mahitvá.

10.45.6^b (Vatsapri Bhalandana ; to Agni)

viçvasya ketúr bhūvanasya gárbha á ródasī aprṇāj jáyamānaḥ,
viḷúm cid ádrim abhinat parāyāñ jánā yád agnín áyajanta páñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmītra Gāthina ; to Agni)

ṛtāsya vā keçinā yogyābhīr ghṛtasnūvā rōhitā dhurī dhiṣva,
áthā vaha devān deva viçvān svadhvará kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Barhaspatya ; to Agni)

[dhvam,

puró vo mandráṃ divyāñ suvṛktīm prayatí yajñe agnīm adhvaré dadhi-
purá ukthébbhiḥ sá hí no vibhává svadhvará karati jātavedāḥ.

7.17.3^b (Vasiṣṭha Māitrāvaruṇi ; to Agni)

ágne vihi haviṣā yáksi devān svadhvará kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Māitrāvaruṇi ; to Agni)

svadhvará karati jātavedā yáksad devān amṛtān pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agnim is apparently the secondary element in the hypermetric line; mandráṃ in pāda a without agnim in pāda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhám á vaha mādáyasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina ; to Yūpa)

úc chrayasva vanaspate várṣman pṛthivyá ádhi,
súmitī mīyámāno várco dhā yajñávāhase.

3.24.1^d (Viçvāmītra ; to Agni)

ágne sáhasva pṛtanā abhímātīr ápāsya,
duṣtáras tārann árātīr várco dhā yajñávāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyá ádhi, under 2.3.7^d.

[3.8.8^a, ádityá rudrá vásavaḥ sunīthāḥ ; 7.35.14^a, ádityá rudrá vásavo juṣanta (idám bráhma) ; 10.66.12^c, ádityā rúdrā vásavaḥ súdānavaḥ (imá bráhma).]

3.8.9^a, hañsá iva çreṇiçó yátānāḥ : 1.163.10^c, hañsá iva çreṇiçó yatante.

3.8.9^d (Viçvāmītra Gāthina ; to Yūpāḥ)

[hañsá iva çreṇiçó yátānāḥ] çukrá vásānāḥ sváravo na águḥ, 1.163.10^c
unniyámānāḥ kavibhiḥ purástād devá devānām ápi yanti páthaḥ.

7.47.3^b (Vasiṣṭha ; to Āpaḥ)

ṣatāpavitrah svadhāyā mādantir devīr devānām āpi yanti pāthaḥ,

ṭā indrasya nā minanti vratāni, ṭsindhubhyo havyām gṛhāvaj juhota.]
 c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthaḥ.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mārtaṣa utāye; 1.144.5^b, devām mārtaṣa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)

sākhāyas tvā vavīmahe ṭdevām mārtaṣa utāye,]

☞ 1.144.5^b

apām nāpātām subhāgam suḍīditim ṭsuprātūrtim anehāsam.]

☞ 1.40.4^d

8.19.4^a (Sobhari Kāṇva ; to Agni)

ūrjō nāpātām subhāgam suḍīditim agnīm ṣrēṣṭhaṣocīṣam,

sā no mitrāsyā vāruṇasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, suprātūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina ; to Agni)

tām tvā mārtaḥ agrbhṇata devébhyo havyavāhana,

viṣvān yād yajñān abhipāsi mānuṣa tāva krāvā yaviṣṭhya.

10.118.5^b (Urukṣaya Āmahiyava ; to Agni Rakṣohan)

jāramāṇaḥ sām idhyase devébhyo havyavāhana,

tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutih)

gṛhō yāmy āramkrto devébhyo havyavāhanaḥ,

ṭkuvit sōmasyāpām iti.]

☞ refrain, 10.119.1^c–13^c

10.150.1^b (Mṛṣka Vasiṣṭha ; to Agni)

sāmiddhaḥ cit sām idhyase devébhyo havyavāhana,

adityāi rudrāir vāsubhir na ā gahi mṛṣkāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kägi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (gṛhō = gṛhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for gṛhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmītra Gāthina ; to Agni)

ā juhōtā svadhvarān çīrām pāvakāçociṣam,

açūni dūtām ajirām pratnām ídyañ çruṣṭí devān saparyata.

8.43.31^b (Virūpa Āngirasa ; to Agni)

agnīnī mandrām purupriyām çīrām pāvakāçociṣam,

hṛdbhīr mandrēbhīr imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

çīrām pāvakāçociṣam jyēṣṭho yó dāmeṣv ā,

dīdāya dirghaçrūtamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

āgnīm ná svāvṛktibhīr ḥótāram tvā vṛñīmahe,]

☞ 5.20.3^a

yajñāya stīrñābarhiṣe ví vo máde çīrām pāvakāçociṣam vívakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçociṣam, 8.44.13^b.

3.9.9 (Viçvāmītra Gāthina ; to Agni) =

10.52.6 (Agni Sāuerka ; to Devāḥ)

trīñi çatā trī sahasrāny agnīm trinçác ca devā náva cāsaparyan,

āukṣan ghṛtāir āstṛṇan barhīr asmā ād íd dhótāram ny āsādayanta.

Cf. 10.7.5^d, vikṣū hótāram ny āsādayanta.

3.10.1^{a+b} (Viçvāmītra Gāthina ; to Agni)

tvām agne manīṣīnaḥ samrājām carṣaṇīnām,

devām mártāsa indhate sám adhvaré.

8.44.19^a (Virūpa Āngirasa ; to Agni)

tvām agne manīṣīnas tvām hinvanti cittibhiḥ,

ḥtvām vardhantu no girah]

☞ 1.5.8^c

10.134.1^d (Māndhātara Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprāthosá iva,

mahántam tvā mahīnām samrājām carṣaṇīnām ḥdeví jānītry ajījanad

bhadrá jānītry ajījanat.]

☞ refrain, 10.134.1^{ef}—6^{ef}

See under 1.5.8^c for the character of 8.44.19. For the pāda samrājām carṣaṇīnām cf. 8.16.1^a, prá samrājām carṣaṇīnām, done over secondarily from iambic to trochaic ; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmītra Gāthina ; to Agni)

tvām yajñéṣv ṛtvijam ḥagne hótāram ḥate,]

☞ cf. 1.128.8^a

gopā ṛtāsya dīdihī své dáme.

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñéṣv ṛtvijam cárūm agne ní ṣedire,

ghṛtāpratīkām mánuṣo ví vo máde çukrām cētīṣṭham akṣábhīr vívakṣase.

10.118.7^c (Urukṣaya Āmahiyava ; to Agni Rakṣohan)

ádābhyena çociṣāgne rakṣas tvām daha,

gopā ṛtāsya dīdihī.

Note that 3.10.2^c and 10.21.7^{cd} are both metrically composite.—Cf. gopām ṛtāsya dīdivim, 1.1.8^b, and see p. 19.

[3.10.2^b, ágne hótāram ṛlate: 6.14.2^c, agnīm hótāram ṛlate. See also under 1.128.8^a.]

3.10.3^b (Viṣvāmitra Gāthina; to Agni)
sá ghā yás te dádāçati samídhā jātávedase,
só agne dhatte suv́ryam sá puşyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samídhā jātávedase dev́ya dev́hūtibhiḥ,
havírbbhiḥ çukráçocişe namasvīno vayám dāçemāgnāye.

[3.10.4^b, agnir devébbhir á gamat: 1.1.5^c, devó devébbhir á gamat.]

Cf. in the Introduction, p. 19.

3.10.8^a, sá naḥ pāvaka dīdihī: 1.12.10^a, sá naḥ pāvaka dīdīvaḥ.

[3.10.8^b, dyumád asmé suv́ryam: 3.13.7^c, dyumád agne suv́ryam.]

3.10.9^{ab}, tám tvā viprā vipanyávo jāgrváṅsaḥ sám indhate: 1.22.21^{ab}, tād
viprāso vipanyávaḥ jāgrváṅsaḥ sám indhate.

3.10.9^c (Viṣvāmitra Gāthina; to Agni)

ṽtám tvā viprā vipanyávo jāgrváṅsaḥ sám indhate,
havyaváham ámartyam sahov́dham.

☞ 1.22.21^{ab}

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtám vo viçvāvedasaṁ havyaváham ámartyam,
yájīṣṭham rñjase girá.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tám tvājananta mātāraḥ kavīm dev́aso āngiraḥ,
havyaváham ámartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, ketúr yajñásya púrvyāḥ: 9.2.10^c, ātmá yajñásya púrvyāḥ.]

3.11.4^c (Viṣvāmitra Gāthina; to Agni)
agnīm sūnūm sánaçrutam sáhaso jātávedasam,
váhniṁ dev́á akr̥vata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tám hótāram adhrváśya prāçetasam váhniṁ dev́á akr̥vata,
ṽdádhati rátnam vidható suv́ryam, agnir jánāyā dāçúşe.

☞ 4.12.3^c

3.11.6^c (Viṣvāmitra Gāthina; to Agni)
sāhván viçvā abhiyújaḥ krátur dev́ānām ámr̥ktaḥ,
agnis tuv́içravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)
agnis tuvīçravastamañ tuvībrahmāṇam uttamām,
atúrtañ çrāvayátptaiñ putráñ dadāti daçūše.

May we think that tuvīçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)
pāri viçvāni sūdhitāgnér açyāma mánmabhīḥ,
víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
mártā ámartasya te bhūri náma manāmahe,
víprāso jātávedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)
toçá vṛtrahāñā huve sajítvanáparājítā,
indrāgnī vājasátamā.

8.38.2^b (Çyāvāçva Ātreya ; to Indra and Agni)
toçásā rathayāvānā vṛtrahāñāparājítā,
indrāgnī tāsya bodhatam.

One is obviously patterned after the other. But which ?

[3.12.9^c, tát vām ceti prá víryam : 1.93.4^a, ágniṣomā ceti tát víryam vām.]

3.13.2^b : 1.134.2^o, dáksam sácanta útayaḥ.

[3.13.7^c, dyumád agne suvíryam : 3.10.8^b, dyumád asmé suvíryam.]

3.14.5^b (Rṣabha Vaiçvāmitra ; to Agni)
vayám te adyá rarimá hí kāmam uttánáhastā námasopasádyā,
yájiṣṭhena mánasā yakṣi devān ásrédhatā mánmanā vípro agne.

6.16.46^d (Bharadvāja ; to Agni)
vití yó devám mártó duvasyéd agním ¡Itádhvaré havīṣmān,
ḥótaram satyayājām ródasyor, uttánáhasto námasá vivāset. 4.3.1^b
10.79.2^d (Agni Säucika, or others ; to Agni)
gūhā çiro nihitam řdhag akṣí ásinvann atti jihváyā vānāni,
átrāny asmāi paḍbhīḥ sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidrā çarma jaritaḥ purúñi : 2.25.5^b, áchidrā çarma dadhire purúñi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkila Kātya ; to Agni)
imám naro marutaḥ saçcatā vřdham yásmín ráyaḥ çevřdhāsaḥ,
abhí yé sánti pñtanāsu duḍhyò viçvāhā çátrum ádabhūḥ.

7.18.25^a (Vasiṣṭha Māitravaruṇi ; Sudāsaḥ Pāijavanasya dānastutiḥ)
imām naro marutaḥ saççatānu divodāsaṁ ná pitāraṁ sudāsaḥ,
aviṣṭānā pāijavanāsyā kētaṁ dūṇāçaṁ kṣatrām ajāraṁ duvoyú.

For 7.18.25^{cd} cf. 6.46.10. For vfdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda ; cf. under 1.8.5^c.

3.16.6^d, túvidyumna yāçasvatā : 1.9.6^c, túvidyumna yāçasvataḥ.

[3.17.2^b, yáthā divó jātavedaç cikitván : 4.3.8^d, sádhā divó, &c.]

3.17.4^d : 2.40.1^d, devá akrṇvann amftasya nábhim.

3.17.5^a (Kata Vāiçvāmitra ; to Agni)

yás tvád dhótā púrvo agne yájīyān dvitá ca sáttā svadháyā ca çambhúḥ,
tásyānu dhárma prá yajā cikitvó 'thā no dhā adhvarām devāvítāu.

5.3.5^a (Vasuçruta Ātreya ; to Agni)

ná tvád dhótā púrvo agne yájīyān ná kávyāiḥ paró asti svadhāvaḥ,
viçáç ca yásyā átithir bhāvāsi sá yajüena vanavad deva mártān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the púrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices ; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d) ; 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthin Kāuçika ; to Agni)

agnim hótāraṁ prá vṛṇe miyédhe gṛtsaṁ kavim viçvavidam ámūram,
sá no yakṣad devátātā yájīyān rāyé vājaya vanate maghāni.

10.53.1^c (Agni Sāueika ; to Agni)

yám áichāma mánasā sò 'yám ágād yajñāsya vidván páruçaç cikitván,
sá no yakṣad devátātā yájīyān ní hí śatsad ántaraḥ púrvo asmát.

Cf. Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devátātā yájīyān occurs also at 4.6.1 ; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthin Kāuçika ; to Agni)

prá te agne haviṣmatim iyarmy áchā sudyumnām rātínim ghṛtácim,
pradakṣiṇíd devátātim urāṇāḥ sám rātibhir vásubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama ; to Agni)

ḷyatá sujūrṇí rātíní ghṛtáci, pradakṣiṇíd devátātim urāṇāḥ, cf. 4.6.3^a
úd u svárur navajā nákrāḥ paçvó anakti súdhitāḥ sumékaḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318 ; Grassmann, i. 70 ; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: ' (The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akrá; well-placed, well-established, it anoints the (victim) cattle.' I have refrained from translating akrá by 'horse', as suggests Geldner, *Ved. Stud.* i. 168, with Oldenberg's approval, *SBE.* xlvi. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, *RV.* i.143.7, *indhāno akró vidátheṣv dīdyac chukrávarṇām úd u no yaṅsate dhīyam*, 'the kindled horse shining at the sacrifice shall now lift up our luminous prayer'. akrá seems to mean 'beacon'. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second páda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuçika; to Viçve Devāh)

*dadhikrám agním uṣásam ca devīm bḥhaspátim savitāram ca devám,
açvínā mitrávaruṇā bhágam ca vásuṇ rudrān adityān ihá huve.*

10.101.1^c (Budha Sāumya; to Viçve Devāh, or Ṛtvikstutiḥ)

*úd budhyadhvaṃ sámanasaḥ sakhāyaḥ sám agním indhvaṃ bahávaḥ
sániḷāḥ,*

dadhikrám agním uṣásam ca devīm indrāvató 'vase ní hvaye vah.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. *RV.* i.13.7-12, and see Bloomfield, *The Atharva-Veda*, p. 46.

3.21.1^c, 4^b, *stokánām* (4^b, *stokásō*) agne médaso ghṛtásya.

3.21.2^d (Gāthin Kāuçika; to Agni)

*ghṛtāvantaḥ pāvaka te stoká çcotanti médasaḥ,
svádharman devávitaye çréṣṭham no dhehi váryam.*

10.24.2^d (Vimada Āindra, or others; to Indra)

*tvám yajñébhīr uktháir úpa havyébhīr Imahe,
çácipate çacnām ví vo máde çréṣṭham no dhehi váryam vívakṣase.*

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, *várco dhā yajñávāhase.*

3.24.3^{b+c} (Viçvāmītra; to Agni)

*agne dyumnéna jāgrve sáhasaḥ sūnav āhuta,
édám barhiḥ sado máma.*

8.19.25^c (Sobhari Kāṇva; to Agni)

*yád agne mártiyas tvám syám ahám mitramaho ámartyaḥ
sáhasaḥ sūnav āhuta.*

8.75.3^b (Virūpa Āngirasa; to Agni)

*tvám ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
ṛtāvā yajñīyo bhúvah.*

8.17.1^c (Irimbiṭhi Kāṇva ; to Indra)

á yāhi suṣumá hí ta ṽ́ndra sómaṁ píḃā imám,]

cf. 8.17.1^b

édám̄ barhíḥ sado máma.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^c, sá no agníḥ suv́ryam̄ sváçvyam : 8.12.33^a, suv́ryam̄ sváçvyam.]

3.26.6^c : 2.34.4^c, pṛṣadaçvāso anavabhrárādhasaḥ.

3.27.2^b, girá yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam ; 8.6.3^b,
stómair̄ yajñásya sádhanam ; 8.23.9^b, yajñásya sádhanam girá.

[3.27.3^c, áti dvéṣānsi tarema : 2.7.3^c, áti gahemahi dvíṣaḥ.]

[3.27.4^b, agníḥ pávaká íḍyaḥ : 7.15.10^c, çúciḥ pávaká íḍyaḥ.]

3.27.5^a, pṛthupájā ámartyaḥ : 3.2.11^c, vāiçvānarāḥ pṛthupájā ámartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād̄ eti māyáyā,

vidáthāni pracodáyan.

8.19.24^d (Sobhari Kāṇva ; to Agni)

yó havýāny áirayatā mánurhito devá āsá sugandhínā,

vívāsate v́ryāṇi svadhvaró hótā devó ámartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

ilényo namasyās tirás támāṅsi darçatáḥ,

sám agnír̄ idhyate v́ṣā.

8.74.5^b (Gopavana Ātreya ; to Agni)

ṽ́amṛtam̄ jātávedasaṁ] tirás támāṅsi darçatám,

cf. 6.48.1^c

ghṛtáhavanam̄ íḍyam.

The expressions tirás támāṅsi darçatáḥ, and ghṛtáhavana íḍyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, puroḷāçam̄ jātavedaḥ.

3.29.4^b, nábhā pṛthivyá ádhi : 2.3.7^d, nábhā pṛthivyá ádhi sánuṣu triṣú.

3.29.4^d : 1.45.6^d, ágne havýāya vólhave ; cf. agnīm̄ havýāya, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád̄ adyá tvā prayatí yajñé asmín̄ hótāç̄ eikitvó vṛṇimahiá,

dhruvám̄ ayā dhruvám̄ utáçamiṣṭhāḥ̄ prajānán̄ vidvān̄ úpa yāhi sómam.

3.35.4^d (Viçvāmitra ; to Indra)

bráhmanā te brahmayújā yunajmi hári sákhāyā sadhamāda ācú,
sthirám rátham sukhám indrádhitiṣṭhan prajānán vidván úpa yāhi
sómam.

3.30.2^c, sthirāya vṣṣne sávanā kṛtémá : 3.1.20^c, mahánti vṣṣne sávanā kṛtémá.

3.30.13^d (Viçvāmitra ; to Indra)

didṛkṣanta uśáso yámann aktór vivásvatyā máhi citrám ánikam,
viçve jānanti mahiná yád ágād índrasya kárma súkṛtā purúni.

3.32.8^a (Viçvāmitra ; to Indra)

índrasya kárma súkṛtā purúni vratáni devá ná minanti viçve,
ḍādhára yáḥ pṛthivím dyám utémám, jajána súryam uśasam sudánsāḥ.

cf. 3.32.8^c

3.34.6^b (Viçvāmitra ; to Indra)

mahó maháni panayanty asyéndrasya kárma súkṛtā purúni,
vrjānena vrjínán sám pipeṣa máyábhír dásyūnr abhíbhūtyojāḥ.

For vrjānena vrjínán in 3.34.6 see Oldenberg, RV. Noten, p. 246, whose earlier literature is cited.—For 3.32.8^c cf. 3.34.8^c, again of Indra, sasána yáḥ pṛthivím dyám utémám.

3.30.17^d (Viçvāmitra ; to Indra)

úd vṛha rákṣaḥ sahámūlam indra vṛçcá mádhyaṁ práty ágram çṛṇṭhi,
á kívataḥ salalúkam cakartha brahmadviṣe tápuṣim hetim asya.

6.52.3^d (Rjçivan Bhāradvāja ; to Viçve Devāḥ)

kím aṅgá tvā bráhmanaḥ soma gopám kím aṅgá tvāhur abhiçastipám naḥ,
kím aṅgá naḥ paçyasi nidyámānan brahmadviṣe tápuṣim hetim asya.

For salalúka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra ; to Indra)

imám káman mandayā góbhír áçvāiç candrávatā rádhasā papráthaç ca,
svaryávo matibhis túbhyaṁ víprā índrāya váhaḥ kuçikáso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra ; to Indra)

á no gotrá dardṛhi gopate gáḥ sám asmábhyaṁ sanáyo yantu vājāḥ,
divákṣā asi vṛṣabha satyáçuṣmo 'smábhyaṁ sú maghavan bodhi godāḥ.

3.31.14^d (Kuçika Áiṣirathi, or Viçvāmitra ; to Indra)

máhy á te sakhyaṁ vaçmi çaktír á vṛtraghné niyúto yanti pūrvíḥ,
máhi stotrám áva áganma sūrér asmákam sú maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva ; to Indra)

asmákam ít sú çṛṇuḥi tvám indrásmábhyaṁ citráṁ úpa máhi vājān,
asmábhyaṁ viçvā iṣaṇaḥ púranḍhir asmákam sú maghavan bodhi
godāḥ.

Cf. godá id indra bodhi naḥ, 8.45.19^c, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

çunām huvema maghāvānam indram asmīn bhāre nṛtamañ vājasātāu,
çṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi samjītam dhānānam.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

satāḥ-satāḥ pratimānañ purobhūr viçvā veda jānimā hānti çuṣṇam,
pra ño divāḥ padavīr gavayūr ārcan sākḥā sākḥīnr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭrādañṣṭra Vairūpa; to Indra)

indro divāḥ pratimānañ pṛthivyā viçvā veda sāvanā hānti çuṣṇam,
mahīm cid dyām ātanot sūryeṇa cāskāmbha cit kāmbhanaena skābhīyān.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, slayeth Çuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth Çuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti çuṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātūm.

3.31.14^d, asmākañ sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākañ
(3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ.

[3.31.16^c, mādhvah punānāḥ kavībhiḥ pavitrāiḥ: 3.1.5^b, krātum punānāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

ānu kṛṣṇé vāsudhitī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānañ vṛjādhyāi sākḥāya indra kāmāyā ṛjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhitī yemāte viçvāpeçasā,

ṽvāyav ā candreṇa ráthena yāhi sutāsya pitāye.] ☞ refrain, 4.48.1^{cd}-4^{cd}

The words kṛṣṇé and vāsudhitī are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying náktoṣāsā; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhitī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir ūtibhiḥ
saraṇyān; 4.32.1^c, mahān mahībhir ūtibhiḥ.

3.31.21^d (Kuçika Āiṣṭrathi, or Viçvāmitra ; to Indra)

ādediṣṭa vrtrahā gōpatir gā antāḥ kṛṣṇān aruṣār dhāmabhir gāt,
prā sūnṛtā diçāmāna ṛténa dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa ; to Indra)

imā brāhma bṛhāddivo vivaktīndrāya çuṣām agriyāḥ svarṣāḥ,
mahō gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūraḥ, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma : 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmitra ; to Indra)

yājāma in nāmasā vṛddhām indraṁ bṛhāntam ṛṣvām ajāraṁ yūvānam,
yāsya priyé mamātur yajñiyasya nā ródasi mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)

īndram evā dhiṣāṇā sātāye dhād bṛhāntam ṛṣvām ajāraṁ yūvānam,
āṣāḥena çāvāsā çuçuṣvānsam sadyāç cid yó vāvṛdhé āsāmi.

6.49.10^c (Ṛjiviçvan Bhāradvāja ; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāraṁ gṛbhir ābhī rudrām divā vardhāyā rudrām aktāu,
bṛhāntam ṛṣvām ajāraṁ suṣumnām řdhag ghuvema kavineṣitāsaḥ.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāraṁ yūvānam, 'youth that does not age', is a better sequence of words than ajāraṁ suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets mīdhvās and çivā ; his hásto mṛlayākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣāṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma súkṛtā purūṇi.

[3.32.8^c, dādḥāra yāḥ pṛthivīm dyām utémām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmitra ; to Indra)

āhann āhiṁ pariçāyānam ārṇa ojayāmānam tuvijāta távyān,
nā te mahitvām ānu bhūd ādha dyāur yād anyāyā sphigyā kṣām āvasthāḥ.

4.19.2^c (Vāmadeva; to Indra)

āvāsṛjanta jivrayo ná devá bhúvaḥ samráḷ indra satyáyonih,
áhann áhiṁ pariśáyānam árṇaḥ prá vartanír arado viśvádhenah.

6.30.4^c (Bharadvāja; to Indra)

satyám ít tán ná tvávān anyó astíndra devó ná mártyo jyáyān,
áhann áhiṁ pariśáyānam árṇó 'vāsṛjo apó áchā samudrám.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānám yónim ánu sañcáranti (10.17.11^c, sañcárantam);
1.146.3^a, samānám vatsám abhí sañcáranti.]

3.33.5^c (Viśvāmitra; to the Rivers)

rámadhvañ me vácase somyáya ítāvarir úpa muhúrtám évāih,
prá síndhum áchā bṛhatí manīśá vasyúr ahve kuçikásya sūnūh.

6.49.4^a (Ṛjicvan Bhāradvāja; to Viśve Devāh; here Vāyu)

prá vāyúm áchā bṛhatí manīśá bṛhādrayim viśvāvaram rathāprám,
dyutádyām niyútaḥ pátyamānaḥ kavíḥ kavim iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí manīśá as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, índra kṣitínám asi mánuṣṭnām: 1.59.5^c, rájā kṣitínám, &c.]

[3.34.5^b, nṛvād dádhāno náryā purúṇi: 1.72.1^b; 7.45.1^c, háste dádhāno, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, índrasya kárma súkṛta purúṇi.

[3.34.7^a, yudhéndro mahná vári vaç cakāra . . . devébhyaḥ: 1.59.5^d; 7.98.3^d,
yudhá devébhyo vári vaç cakartha.]

3.34.8^a, satrásāhañ váreṇyam sahodám: 1.79.8^b, satrásāhañ váreṇyam.

[3.34.8^c, sasána yāḥ pṛthivím dyám utémám; 3.32.8^c, dádhāra yāḥ, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viśvāmitra; to Indra)

tīṣṭhā hárí rátha á yujyámānā yāhí vāyúr ná niyúto no áchā,
pibāsy ándho abhísṛṣṭo asmé índra svāhā rarimá te mādāya.

7.23.4^c (Vasiṣṭha Maitravaruṇi; to Indra)

āpaç cit pipyu staryò ná gāvo náksann ṛtām jaritāras ta índra,
yāhí vāyúr ná niyúto no áchā tvám hí dhībhir dāyase ví vājān.

Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 98; Oldenberg, RV. Noten, pp. 139, 246. I believe that after all niyúto is for niyúdbhih, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānán vidvāñ úpa yāhi sómam.

3.35.5^b: 2.18.3^d, ni rīraman yājamānāso anyé.

3.35.6^c (Viçvāmitra ; to Indra)

tāvayāni sōmaṁ tvām éhy arvān chaçvattamāni sumānā asyā pāhi,
asmīn yajñé barhiṣy ā niṣādyā dadhiṣvémāni jaḥhāra indum indra.

10.14.5^d (Yama Vaivasvata ; Liṅgoktadevatāḥ)

āṅgirobhir ā gahi yajñiyebhir yāma vāirūpāir ihā mādayasva,
vīvasvantaṁ huve yāḥ pitā te 'smīn yajñé barhiṣy ā niṣādyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmitra ; to Indra)

indrāya sōmāḥ pradīvo vidanā ṛbhūr yēbhīr vṛṣaparvā vīhāyāḥ,
prayamyāmānān prāti śū ṛbhāyēndra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.7^a (The same)

indra pība vṛṣadhūtasya vṛṣṇa ā yāni te çyenā uçatē jabhāra,
yāsya mādē cyāvāyasi prā kṛṣṭīr yāsya mādē āpa gotrā vavārtha.

3.36.7^{a+b} (Viçvāmitra ; to Indra)

samudrēṇa sīndhavo yādamānā indrāya sōmaṁ sūṣutam bhārantaḥ,
aṅçum duhanti hastīno bharitrāir mādhvāḥ punanti dhārayā pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtāvratō dhanadāḥ sōmaviddhaḥ sā hi vāmāsya vāsunaḥ purukṣūḥ,
sām jagmire pathyā rāyo asmin samudré nā sīndhavo yādamānāḥ.

10.30.13^d (Kavaṣa Āluṣa ; to Āpaḥ or Aponaptar)

prāti yād āpo ādṛçram āyatīr ghṛtām pāyānsi bibhratīr mādhnī,
adhvaryūbhīr mānasā samvidanā indrāya sōmaṁ sūṣutam bhārantiḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré nā, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for purukṣūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnaṁ sū te mānaḥ.

3.37.5^a (Viçvāmitra ; to Indra)

indraṁ vṛtrāya hāntave puruhūtām ūpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

indraṁ vṛtrāya hāntave devāso dadhire purāḥ,
└indraṁ vāṅīr anūṣatā sām ōjase.┘

9.61.22^b (Āmahīyu Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva yá ávithéndraṁ vṛtráya hántave,
 vavrivánsaṁ mahír apáḥ.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^c, indra vṛtráya hántave, and 8.93.7^b, mahé vṛtráya hántave.

[3.37.8^c, indra sómaṁ çatakrate (sc. pāhi) : 8.76.7^b, pibā sómaṁ çatakrate.]

3.37.11^{a+d} (Viçvāmitra ; to Indra)
 arvāváto na á gahy átho çakra parāvátāḥ,
 u lokó yás te adrivā indrehá táta á gahi.

3.40.8^a (The same)
 arvāváto na á gahi parāvátāḥ ca vṛtrahan,
 imá juṣasva no gírah.

3.40.9^c (The same)
 yád antará parāvátam arvāvátāṁ ca hūyāse,
 indrehá táta á gahi.

Cf. 8.82.1, especially its second pāda, arvāvátāḥ ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiraṇyáyīm amátīm yám áçīçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.]

3.39.6^c : 2.11.5^a ; 10.148.2^c, gúhā hitám gúhyaṁ gulhám apsu.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmitra ; to Indra)
 indra sómāḥ sutá imé táva prá yanti satpate,
 kṣáyam candrása indavaḥ.

3.42.5^a (The same)
 indra sómāḥ sutá imé tán dadhiṣva çatakrate,
 jaṭhāre vājinivaso.

Note the slight difference in the repeated pāda : sutáḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, túbhyaṁ sómāḥ sutá imé.

3.40.6^c : 1.10.7^b indra tvádātam íd yáçah.

3.40.8^a : 3.37.11^a, arvāváto na á gahi.

3.40.9^c : 3.37.11^d, indrehá táta á gahi.

3.41.2^b, tistiré barhír ānuṣák : 1.13.5^a, str̥ṇitá barhír ānuṣák ; 8.45.1^b, str̥ṇánti barhír ānuṣák.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çaṁyu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo haviṣmanto jarāmahe,
utá tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

vayám indra tvāyávo 'bhí prá nonumo vṛṣan,
viddhí tv ásyá no vaso.

10.133.6^a (Sudás Pāijavana ; to Indra)

vayám indra tvāyávaḥ ḥ sakhitvám á rabhāmahe, 9.61.4^c
ṛtásya naḥ pathá nayáti viçváni duritá ḥ nábhantám anyakéṣám jyaká
ádhi dhánvasu. 10.133.1^{fg} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvāñcaṁ tvā sukhé ráthe váhatām indra keçínā,
ghṛtásnū barhír ásáde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)

á tvā brahmayújā hári váhatām indra keçínā,
úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 9.2.5^b ; 9.7.11^b ; 9.12.2^c, índraṁ sómasya pitáye.

3.42.5^a: 3.40.4^a, índra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vájeṣu dadhrṣám kave,
ádihā te sumnám imāhe.

8.45.13^a (Triçoka Kāṇva ; to Indra)

vidmá hí tvā dhanamjayám indra dṛḷhá cid arujám,
ádāriṇam yáthā gáyam.

8.75.16^c (Virūpa Āṅgirasa ; to Agni)

vidmá hí te purá vayám ágne pitúr yáthávasaḥ,
ádihā te sumnám imāhe.

8.98.11^c (Nṛmedha Āṅgirasa ; to Indra)

tvám hí naḥ pitá vaso tvám mātá çatakrato babhúvitha,
ádihā te sumnám imāhe.

3.42.8^b (Viçvāmitra ; to Indra)

tūbh'yéd indra svá okyè sómaṁ codāmi pítāye,
eṣá rārantu te hṛdí.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam íd rádhase mahá indram codāmi pítāye,
yāḥ pūrvyām ānuṣṭutim íçe kṛṣṭínām nṛtūḥ.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7^c (*Der Rig-Veda*, vi. 95) does not commend itself in the light of 8.63.8. For Iç with the accusative see Grassmann's *Lexicon*, s.v. 8.

[3.43.3^b, indra deva hárībhir yāhi túyam : 7.29.2^b, arvācīnó hárībhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)

á tvā brhánto hárayo yujáná arvág indra sadhamádo vahantu,
prá yé dvitá divá rñjanty átāḥ súsamṛṣṭāso vṛṣabhāsya mūrāḥ.

6.44.19^a (Çaṁyu Bārhaspatya ; to Indra)

á tvā hárayo vṛṣaṇo yujáná vṛṣarathāso vṛsaraçmayó 'tyāḥ,
asmatrāñco vṛṣaṇo vajraváho vṛṣṇe mādāya suyújo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If á tvā hárayo vṛṣaṇo yujáná were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to brhánto in 3.43.6? Of course considerations of this sort are subjective: in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, *Ved. Stud.* iii. 2, 28; Oldenberg, *RV. Noten*, p. 250.

3.43.7^a: 3.36.2^d, indra píba vṛṣadhūtasya vṛṣṇaḥ.

3.43.8: see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)

ayām te astu haryatāḥ sóma á hárībhiḥ sutāḥ,
juṣāná indra hárībhir na á gahy á tiṣṭha hárítam rátham.

8.13.13^c (Nārada Kāṇva ; to Indra)

háve tvā sūra údite háve madhyāmdine dívāḥ,
juṣāná indra sáptibhir na á gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item: 3.44.1, though it puns sturdily on hárībhiḥ, does not strike me as secondary, especially as there is no reason why hárībhiḥ should be less original than sáptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam á bhāti rocanám : 1.49.4^b, viçvam ábhāsi rocanám ; 1.50.4^c,
viçvam á bhāsi rocanám.

3.46.2^c (Viçvāmitra ; to Indra)

mahán asi mahīṣa vṛṣṇeyebhir dhanaspíd ugra sáhamāno anyán,
éko viçvasya bhúvanasya rájā sá yodháyā ca kṣayáyā ca jánān.

6.36.4^d (Nara Bhāradvāja ; to Indra)

sá rāyás khám úpa srjá gṛṇānāḥ puruṣcandrāsya tvám indra vásvaḥ,
pátir babhūtásamo jānānām éko viçvasya bhūvanasya rájā.

For the repeated pāda cf. 5.85.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmītra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván,
jahí çátrūnr ápa mīdho nudasvāthábhayaṁ kṛṇuhi viçvato naḥ.

3.52.7^{cd} (The same)

pūṣaṇváte te cakṛmā karambhám hárivate háryaṣvāya dhānāḥ,
apūpám addhi ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpám addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣaṇváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmītra ; to Indra)

utá rtúbhir ṛtupāḥ pāhi sómam indra devébhiḥ sákhibhiḥ sutám naḥ,
yān ábhajo marúto yé tvānv áhan vṛtrám ádadhus túbhyam ójah.

3.51.8^b (The same)

sá vāvaçaná ihá pāhi sómam marúdbhir indra sákhibhiḥ sutám naḥ,
játám yát tvā pári devá ábhūsan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.11 (Bhāradvāja ; to Indra)

marútvantām vṛṣabhám vāvṛdhānám ákavarīm divyám çāsám
índram,
viçvāsāham ávase nūtanāyogṛám sahodám ihá tám huvema.

3.48.4^b (Viçvāmītra ; to Indra)

ugrás turāśál abhíbhūtyojā yathāvaçám tanvām cakra eṣáh,
tvāṣṭāram índro janūṣābhíbhūyāmúṣyā sómam apibac camúsu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starír u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣáh,
pitúḥ páyah práti gṛbhṇāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated pāda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viçvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṣruṣṭim āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pībā tv āsyā sūṣutasya cārōḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra) [7.29.1^a
[ayām sóma indra túbhyaṃ sunva] ā tú prá yāhi harivas tādokāḥ,
pībā tv āsyā sūṣutasya cārōr dādo maghāni maghavann iṅānāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmitra; to Indra)

pūrvīr asya niṣṣidho mārtyeṣu purū vāsūni pṛthivī bibharti,
indrāya dyāva oṣadhīr utāpo rayīm rakṣanti jirāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)
mā jāsvane vṛṣabha no rarīthā mā te revātaḥ sakhyé riṣāma,
pūrvīṣ ṭa indra niṣṣidho jāneṣu jahy āsuṣvIn prá vṛhāpṛnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣidhvarīs ta oṣadhīr utāpo rayīm ta indra pṛthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sākhe vaso jaritṛbhyo váyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṛbhyāḥ.

3.51.8^b, marúdbhīr indra sākhibhīḥ sutām naḥ: 3.47.3^b, indra devébhīḥ sākhibhīḥ sutām naḥ.

3.51.10^c (Viçvāmitra; to Indra)

idām hy ānv ojasā sutām rādhānām pate,
pībā tv āsyā girvaṇaḥ.

8.1.26^a (Pragātha Kāṇva ; to Indra)
 pibā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,
 pāriṣkr̥tasya rasīna iyām āsutīç cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, i. 93 ; Ludwig, 515 ; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vormöge soiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits ! Therefore drink of it, O thou that delightest in song !'

3.52.1^{ab} (Viçvāmitra ; to Indra)
 dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnam,
 indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya ; to Indra)
 asāu yā eṣi virakó gṛhām-gṛhām vicākaçat,
 imāni jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
 ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236 ; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmitra ; to Indra) =

4.32.16^c (Vāmadeva ; to Indra)
 puroḷāçaṁ ca no ghāso joṣāyāse girāç ca naḥ,
 vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmitra ; to Pūṣan)
 tām juṣasva girāṁ māma vājāyāntīm avā dhīyam,
 vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāçaṁ pacatyāṁ juṣāsvendrā gurasva ca, tūbhyaṁ havyaṁni sisrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāg ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ghāso and joṣāyāse (juṣasva in 3.62.8) ; cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva girāṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājāyāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marūdbhiḥ sómaṁ piba vṛtrahā çūra vidvān :
 3.47.2^{ab}, sajōṣā indra sāgaṇo marūdbhiḥ sómaṁ piba vṛtrahā çūra
 vidvān.

3.53.3^c (Viçvāmitra ; to Indra)
 çānsāvādhvāro prāti me gṛṇihīndrāya vāhaḥ kṛṇavāva juṣtam,
 édām barhīr yājamānasya sīdāthā ca bhūd ukthām indrāya çastām

6.23.7^c (Bharadvāja; to Indra)

sá no bodhi puroḷāṣam ráraṇaḥ píba tú sómam górkam indra,
édám barhír yájamānasya sídorúm kṛdhi tvayatá u lokám.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza práti gr̥ṇīhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar; cf. Hillebrandt, Ritualliteratur, p. 101.

3.53.5^c, 6^c, yátrā ráthasya bṛható nidhánam.

3.53.7^{b+d} (Viṣvāmitra; to Indra)

imé bhojá āṅgirasó vírūpā divás putráso ásurasya víráḥ,
viṣvāmitrāya dádato magháni sahasrasāvé prá tiranta áyuh.

10.67.2^b (Ayāsyā Āṅgirasā; to Bṛhaspati)

rtám ṣánsanta rjú dídhyanā divás putráso ásurasya víráḥ,
vípam padám āṅgirasó dádhānā yajñāsya dhāma prathamám mananta.

7.103.10^d (Vasiṣṭha; to the Frogs [Parjanya-stuti])

gómāyur adād ajámāyur adāt pṛṇir adād dhárito no vásūni,
gávām maṇḍúkā dádataḥ ṣatáni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7: 'These liberal Aṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Aṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they fee Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongential theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvā in the sense of 'generation of thousand plants' (sahasrasamkhyākā oṣadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, Siebenzig Lieder, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvā is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^b, mahás putráso ásurasya víráḥ.

3.53.12^a (Viṣvāmitra; to Indra)

yá imé ródasi ubhé ahám índram átuṣṭavam,
viṣvāmitrasya rakṣati bráhmedám bhárataṁ jānam.

8.6.17^a (Vatsa Kāṇva; to Indra)

yá imé ródasi mahí samteí samájagrabhit,
támobhir indra tám guhaḥ.

9.18.5^d (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 yá imé ródasī mahī sám mātāreva dóhate,
 ṽmádeṣu sarvadhá asi.]

☞ refrain, 9.18.1^c—7^c

The connexion of the distich in 3.53.12 is loose, the relation of pādas a and b asyndetic.—
 In 9.18.5 I suspect we must read saimmātārā instead of sám mātārā, because the root duh does
 not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmītra; to Indra)
 viçvāmītrā arāsata bráhméndrāya vajriṇe,
 ṽkárād ín naḥ surádhasaḥ.]

☞ cf. 1.23.6^o

8.24.1^b (Viçvamanas Vāiçaṣva; to Indra)
 sákhāya á çīsamahi bráhméndrāya vajriṇe,
 tuṣá ũ sú vo nftamāya dhṛṣṇāve.

For S.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225; Neisser, ibid. xxvii. 271.

[3.53.13^c, kárād ín naḥ surádhasaḥ: 1.23.6^o, káratām naḥ surádhasaḥ.]

3.53.16^c (Viçvāmītra; to Vāc Sasarpārī)
 sasarpārīr abharat túyam ebhyó 'dhi çrávaḥ páñcajanyaṣu krṣṭīṣu,
 pakṣyā návyam áyur dádhdhānā yām me pulastijamadagnāyo dadūḥ.

7.80.2^a (Vasiṣṭha; to Uṣas)
 eṣá syá návyam áyur dádhdhānā gūdhvī támo jyótiṣoṣā abodhi,
 ágra eti yuvatir áhrayāṇā ṽpráçikitat sūryam yajñam agním.] ☞ 7.78.3^c

[3.53.18^c, bálam tókāya tánayāya jivāse: 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dámyebhir ántkāiḥ: 3.1.15^d, rákṣā ea no dámyebhir ántkāiḥ.

3.54.3^d: 1.58.7^d, saparyāmi práyasā yāmi rátnam.

3.54.5^{a+d} (Prajāpati Viçvāmītra, or Prajāpati Vāçya; to Viçve Devāḥ)
 kó addhá veda ká ihá prá vocad devān áchā pathyā ká sám eti,
 dádrçra eṣām avamá sádānsi páreṣu yá gūhyeṣu vratēṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)
 kó addhá veda ká ihá prá vocat kúta ájatā kúta iyām visṛṣṭiḥ,
 arvāg devá asyá visárjanenáthā kó veda yáta ābabhūva.

10.114.2^d (Sadhri Vāirūpa, or Gharma Tāpasa; to Viçve Devāḥ)
 tisró deṣṭrāya níṛṭtir úpāsate dirghaçrúto ví hí jānānti váhnayaḥ,
 tāsām ní cikyuḥ kavāyo nidānam páreṣu yá gūhyeṣu vratēṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a
 formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká im dadarça ká ihá prá vocat;
 and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vāiṣvāmītra, or Prajāpati Vācyā ; to Viṣve Devāḥ)
hīraṇyapāṇiḥ savitā sujihvās trīr ā divó vidáthe pátyamānaḥ,
devēṣu ca savitaḥ ḥlókam ācerer ād asmábhyam ā suva sarvátātim.

3.56.5^d (The same)

trī ṣadhásthā sindhavas triḥ kavínām utá trimátā vidátheṣu samrāṭ,
ṛtāvārīr yōṣaṇās tisró ápyās trīr ā divó vidáthe pátyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231 ; ii. 54 ; iii. 243 ; Oldenberg, SBE. xlv. 302 ; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vāiṣvāmītra, or Prajāpati Vācyā ; to Viṣve Devāḥ, here Indra)

īndro viṣvāir vīryāṅḥ pátyamāna ubhé á paprāu ródasī mahitvá,
puraṁdaró vṛtrahá dhr̥ṣṇúṣeṇaḥ saṁg̃ḥbhya ná ā bhara bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gāutama ; to Indra)

vavakṣá īndro ámitam ṛj̥ṣy ubhé á paprāu ródasī mahitvá,
átaç cid asya mahimá ví recy abhí yó viçvā bhūvanā babhūva.

8.25.18^c (Viṣvamanas Vāiyaçva ; to Mitra and Varuṇa, here Sūrya)

pári yó raçmínā divó 'ntān mamé pṛthivyāḥ,
ubhé á paprāu ródasī mahitvá.

3.54.18^b : 1.24.10^c, ādabdhāni vāruṇasya vratāni.

[3.54.20^b, dhruvákṣemāsa iḷayā mādantaḥ : 3.59.3^a, anamivāsa iḷayā mādantaḥ.]

3.54.22^b (Prajāpati Vāiṣvāmītra, or Prajāpati Vācyā ; to Viṣve Devāḥ, here Agni)
svádasva havyá sám iṣo didīhy asmadyāk sám mimīhi çrāvāṅsi,
viçvān agne pṛtsú tāñ jeṣi çátrūn āhā viçvā sumānā didīhi naḥ.

5.4.2^d (Vasuçruta Ātreya ; to Agni)

ḥhavyaváḷ agnīr ajāraḥ pitá no vibhūr vibhāvā sud̥ç̥rko asmé, 3.2.2^c
sugārhapatyāḥ sám iṣo didīhy asmadyāk sám mimīhi çrāvāṅsi.

6.19.3^b (Bharadvāja ; to Indra)

pṛthú karásnā bahulá gábhastī asmadyāk sám mimīhi çrāvāṅsi,
yūthéva paçvāḥ paçupá dāmūnā asmān̄ indrābhy ā vavṛtsvājāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256 ; for 5.4.2, ibid. 315 ; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d-22^d, mahád devānām asuratvām ékam : 10.55.4^d, mahán mahatyá asuratvām ékam.

3.55.9^b (Prajāpati Vāiṣvāmītra, or Prajāpati Vācyā ; to Viṣve Devāḥ, here Agni)
ní veveti palitó dutá āsv antár mahāṅç carati rocanéna,

vāpūṅsi bíbhraḍ abhí no ví caṣṭe ḥmahád devānām asuratvām ékam.]

refrain, 3.55.1^d-22^d

10.4.2^d (Trita Āptya ; to Agni)

yāni tvā jānāso abhī sanicāranti gāva uṣṇām iva vrajāni yaviṣṭha,
dūtō devānām asi mārtyānām antār mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, Prol. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ)
anyāsyā vatsām rihatī mimāya kāyā bhuvā ní dadhe dhenúr údhaḥ,
ṛtāsyā sá páyasāpinvatéla mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^{2d}

10.27.14^{cd} (Vasukra Āindra ; to Indra)

brhānn achāyō apalāçō árvā tasthāu mātá viṣito atti gārbhaḥ,
anyāsyā vatsām rihatī mimāya kāyā bhuvā ní dadhe dhenúr údhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ)
devás tvāṣṭā savitá viçvárūpaḥ pupósa prajāḥ purudhá jajāna,
imá ca viçvā bhúvanāny asya mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^{2d}

10.10.5^b (Yami Vāivasvatī ; Saṁvāda)

gārbhe nú nāu janitá dámpatī kar devás tvāṣṭā savitá viçvárūpaḥ,
nākir asya prá minanti vratāni véda nāv asyā pṛthiví utá dyāuḥ.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^c cf. 1.69.7^a ; 7.47.3^c.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhāyā úpa kṣeti hitāmitro ná rájá,
puraḥsádaḥ çarmasádo ná víráḥ : 1.73.3^{abc}, devó ná yáḥ pṛthivīm
. . . upakṣéti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ)
tripājasyō vṛṣabhō viçvárūpa utá tryudhá purudhá prajāvān,
tryanikāḥ patyate máhināvān sá retodhá vṛṣabhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

sá retodhá vṛṣabhāḥ çāçvatīnām tásminn átmá jágatas tasthūça ca,]

☞ I. 115.1^c

tán ma ṛtām pátu çatāçāradāya yūyám páta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. ásurāḥ pitá = dyāuṣ pitá in 5.83.6).

3.56.5^d, trír á divó vidáthe pátyamānāḥ : 3.54.11^b, trír á divó vidáthe pátyamānāḥ.

3.56.7^b : 1.71.9^c, rájánā mitrávaruṇā supāñí.

3.58.3 = 1.118.3, except that 1.118.3 begins with pravadyāmanā, whereas 3.58.3 has in its place, suyūgbhir āçvāiḥ.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhá yātaṃ pathībhir devayānāiḥ.

3.58.5^d: 1.183.4^d, dāsṛāv imé vām nidháyo mádhūnām.

3.58.8^d, pári dyāvāpṛthiví yāti sadyāḥ : 1.115.3^d, pári dyāvāpṛthiví yanti sadyāḥ.

[3.59.1^a, mitró jánān yātayati bruvāṇāḥ : 7.36.2^d, jánāṃ ca mitró yatati bruvāṇāḥ.]

[3.59.1^b, mitró dādhāra pṛthivím utá dyám : 6.51.8^b, námo dādhāra, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havayám ghṛtāvaj juhota : 7.47.3^d, síndhubhyo havayám, &c.]

[3.59.3^a, anamīvása ilāyā mādantaḥ : 3.54.20^b, dhruvákṣemāsa ilāyā mādantaḥ.]

3.59.4^{cd}: 3.1.21^{cd}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayám sumatáu yajñīyasyápi bhadré sāumanasé syāma ; 10.14.6^{cd}, téṣāṃ vayám sumatáu yajñīyānām ápi, &c.

3.59.9^b (Viçvāmitra ; to Mitra)

mitró devéṣv āyúṣu jánāya vṛktábarhiṣe,

iṣa iṣṭávrata ākah.

5.23.3^b (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)

ḷvīçve hí tvā sajóṣaso jánāso vṛktábarhiṣaḥ,
hótāraṃ sádmasu priyám vyānti váryā purú.

☞ 5.21.3^a

5.35.6^b (Prabhūvasu Āngirasa ; to Indra)

ḷtvám íd vṛtrahantama jánāso vṛktábarhiṣaḥ,
ugráṃ pūrvīṣu pūrvyám ḷhávante vājasātaye.]

☞ 5.35.6^a

☞ 5.35.6^d

8.5.17^a (Brahmātithi Kāṇva ; to Açvins)

jánāso vṛktábarhiṣo ḷhaviṣmanto aramkṛtaḥ,
ḷyuvám havante açvinā.]

☞ 1.14.5^c

☞ 1.47.4^d

8.6.37^b (Vatsa Kāṇva ; to Indra)

ḷtvám íd vṛtrahantama jánāso vṛktábarhiṣaḥ,
ḷhávante vājasātaye.]

☞ 5.35.6^a

☞ 5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. káṇvāso vṛktábarhiṣaḥ, 1.14.5^c, q.v.

3.60.3^d (Viçvāmitra ; to Ṛbhhus)

índrasya sakhyám ṛbhávaḥ sám ānaçur mánor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvám érire viṣṭví çámībhiḥ sukṛtaḥ sukṛtyáyā.

10.94.2^c (Arbuda Kādraveya Sarpa ; to the Press-Stones)

eté vadanti çatávāt sahásravād abhi krandanti háritebhir āsábhiḥ,
viṣṭví grāvāṇaḥ sukṛtaḥ sukṛtyáyā hótuç cit pūrve havirádyam açata.

We render 3.60.3, 'The Ṛbhhus have obtained the friendship of Indra ; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Borgaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die Ṛbhū im Ṛgveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the Ṛbhū myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouering, they the pious workers through their pious work, have come to the eating of the havis even before the Hetar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣṭvī çāmibhiḥ* in 3.60.3, and *viṣṭvī grāvāṇaḥ* in 10.94.2, the former is the mother; cf. *vivēṣa . . . çāmibhiḥ* in 5.77.4, and the interesting epithets of the Ṛbhū in their nivid, ÇÇ.8.20, *viṣṭvī svapasah*, and *çamyā çamiṣṭhāḥ*. The expression *sukṛtaḥ sukṛtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *ṛbhāvaḥ sukṛtaḥ suhastāḥ*, 7.35.12. The passage 3.54.12, where the Ṛbhū are said to have fashioned the sacrifice *ūrdhvaḥ grāvāṇaḥ*, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhū to Grāvāṇaḥ.

3.61.7^b (Viçvāmītra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrāsyā varuṇasya māyā candréva bhānūm ví dadhe purutrá.

10.80.2^b (Agni Sāucika, or Agni Vāiçvānara; to Agni)
agnér āpnasaḥ samíd astu bhadrāgnír mahī ródasī á viveça,
agnír ékaṁ codayat samātsv agnír vṛtrāṇi dayate purūṇi.

The *vṛṣā* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣāsām* in 3.61.7^a see last Oldenberg, RV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhūyūr iva yóṣaṇām.

3.62.9^{ab} (Viçvāmītra; to Pūṣan)

yó viçvābhī vipáçyati bhúvanā sám ca páçyati,
sá naḥ pūṣāvítá bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)
yó viçvābhī vipáçyati bhúvanā sám ca páçyati,
sá naḥ paśad áti dvīṣaḥ. ☞ refrain, 10.187.1^c–5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmītra; to Soma)

sómo jigāti gātuvíd devānām eti niṣkṛtām,
ṛtāsyā yónim āsadam.

5.21.4^d (Sasa Ātreya; to Agni)
devām vo devayajyāyāgnim iḷita mártyaḥ,
sámiddhaḥ çukra dīdihy ṛtāsyā yónim āsadaḥ sasāsyā yónim āsadaḥ.

9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

Indrasya soma rádhase, punānó hárdi codaya,
ṛtāsyā yónim āsadam.

☞ 9.8.3^a

9.64.22^c (Kaṣyapa Mārīca; to Soma Pavamāna)
 indrāyendo marūtivate pāvasva mādhumattamaḥ,
 ṛtāsya yónim āsadam.

Cf. arkāsya yónim āsadam, under 9.25.6; yónāv ṛtāsya sīdatam, 3.62.18^b; sīdann ṛtāsya yónim ā, 6.16.35^c; and yónim ṛtāsya sīdata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlii. 243, 345.

3.62.16^{ab} (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)

ā no mitrāvaruṇā ghr̥tāir gāvvyūtim ukṣatam,
 mādhvā rājānsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
 ā no mitrāvaruṇā havyājuṣṭim ghr̥tāir gāvvyūtim ukṣatam ilābhiḥ,
 1prāti vām ātra vāram ā jānāya 1pr̥nītām udnō divyāsya cāroḥ. ~~cf.~~ 7.65.4^c
 8.5.6^c (Brahmātithi Kāṇva; to Aṣvins)
 tā sudevāya dāṣe sumedhām āvitāriṇim,
 ghr̥tāir gāvvyūtim ukṣatam.

Cf. ā no gāvvyūtim ukṣatām ghr̥tēna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gāvvyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gāvvyūtim ukṣatam ilābhiḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhī no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrāvaruṇā havyājuṣṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvvyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, prāti prā yātam vāram ā jānāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim.

3.62.18^a (Viçvāmitra, or Jamadagni; to Mitra and Varuṇa)

gr̥ṇānā jamādagninā 1yónāv ṛtāsya sīdatam, 1
 1pātām sómam ṛtāvṛdhā.]

~~cf.~~ 9.13.9^c

~~cf.~~ 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
 bhadrām id bhadrā kṛṇavat sárasvaty ákavāri cetati vājínivatī,
 gr̥ṇānā jamadagnivát stuvānā ca vasiṣṭhavát.

8.101.8^d (Jamadagni Bhārgava; to Aṣvins)
 rātīm yád vām arakṣásam hāvāmahe yuvábhyām vājínivasū,
 prācīm hótṛām pratirántāv itām narā gr̥ṇānā jamādagninā.

9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
 utā no gómatir iso viçvā arsa pariṣṭúbhah,
 gr̥ṇānó jamādagninā.

9.65.25^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 pāvate haryatō hárir gr̥ṇānó jamādagninā,
 hinvānó górar ádhi tvacī.

The pāda-type gr̥ṇānā jamadagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamādagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)

sákhe sákhāyam abhy á vavr̥tsvāçūm ná cakráñ ráthyeva ráñhyāsmábhyañ
dasma ráñhyā,

ágne mṛṭikám váruṇe sácā vido marútsu viçvábhānuṣu,

tokāya tujé çuçucāna çám kṛdhy asmábhyañ dasma çám kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sú na etv adhvarò 'gná devéṣu pūrvyāḥ,

ādityéṣu prá váruṇe dhṛtvate marútsu viçvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, *Prol.* pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated pāda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, práçodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama ; to Agni)

té gavyatá mánasā dṛdhrám ubdhám gá yemānám pári śántam ádrim,

dṛḷhám náro vácasā dáivylene vrajám gómantam uçijo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama ; to Indra)

viçvāni çakró náryāni vidvāñ, apó rireca sákhibhir níkamāñ,

cf. 4.16.6^a

áçmānám cid yé bibhidúr vácobhir vrajám gómantam uçijo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvám agne yájamānā ánu dyún viçvā vásu dadhire vāryāni,

tváyā sahā drāviṇam ichāmānā vrajám gómantam uçijo ví vavruḥ.

The repeated pāda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated pāda whose subject is uçijaḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pādas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated pāda cf. also 7.90.4^c, gávyam cid ūrvám uçijo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama ; to Agni)

neçat támo dúdhitám rócata dyáur úd devyá uşáso bhānúr arta,

á súryo bṛhatás tiṣṭhad ájrāñ ṛjú márteṣu vṛjiná ca páçyan.

6.51.2^c (R̥jiçvan Bhāradvāja ; to Viçve Devāh)
 véda yás tr̥iṇi vidáthāny eṣāṁ devánāṁ jānma sanutár á ca vípraḥ,
 ṛjú márteṣu vṛjiná ca páçyan abhi caṣṭe sūro aryá évān.

7.60.2^d (Vasiṣṭha ; to Mitra and Varuṇa)
 eṣá syá mitrāvaruṇā nṛcákṣā ubhé úd eti sūryo abhi jmán,
 ṽviçvasya sthātúr jágataç ca gopá, ṛjú márteṣu vṛjiná ca páçyan.

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlvi. 27, 205, 322 ; RV. Noten, p. 403. The repeated páda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama ; to Agni)

viçveṣāṁ áditir yajñiyānāṁ viçveṣāṁ átithir mánuṣāṇāṁ,
 agnir devánāṁ áva āvṛṇānáḥ sumṛṭikó bhavatu jātávedāḥ.

6.47.12^b (Garga Bhāradvāja ; to Indra)=

10.131.6^b (Sukṛti Kākṣivata ; to Indra)

indraḥ sutráṁā svāvāḥ ávobhiḥ sumṛṭikó bhavatu viçvávedāḥ,
 bádhatāṁ dvéṣo ábhayaṁ kṛṇotu ṽsuvíryasya pátayaḥ syāma.

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viçvávedāḥ for jātávedāḥ, and thinks that this is due to assimilation to viçveṣāṁ áditir . . . viçveṣāṁ átithir in the same stanza. The present item, however, shows that the parallel páda with viçvávedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^d ; 8.23.25^a, átithim mánuṣāṇāṁ.

4.2.1^a : 1.77.1^c, yó mártyeṣv amṛta ṛtāvā.

[4.2.2^a, ihá tvām sūno sahaso no adyá : 1.58.8^a, áchidrá sūno, &c. ; 6.50.9^a, utá tvām sūno, &c.]

[4.2.18^{ab}, á yūthéva kṣumáti paçvó akhyad devánāṁ yáj jānimánty ugra :
 7.60.3^d, sám yó yūthéva jānimāni cáṣṭe ; 8.25.7^{ab}, ádhi yá bṛható
 divò 'bhí yūthéva páçyataḥ.]

4.2.20^a : 1.73.10^a, etá te agna ucáthāni vedhaḥ.

[4.2.20^c, úc chocasva kṛṇuhí vásyaso naḥ : 8.48.6^b, prá caḥṣaya kṛṇuhí, &c.]

4.3.1^b (Vāmadeva Gāutama ; to Agni)

á vo r̥jānam adhvarásya rudráṁ hótāraṁ satyayájāṁ ródasyoḥ,
 agním purá tanayitnór acittād dhíraṇyarūpam ávase kṛṇudhvam.

6.16.46^c (Bharadvāja ; to Agni)

vití yó devāṁ márto duvasyéd agním ṽitādhvaré havīṣmān,
 hótāraṁ satyayájāṁ ródasyor ṽuttánáḥasto námasá vivāset.]

3.14.5^b

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyóva pátya ucatí suvāsāh.

[4.3.8^d, sādha divó jātavedaḥ cikitvān: 3.17.2^b, yāthā divó, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hí śmā vṛṣabhāc cid aktāh pumān agniḥ páyasā pṛṣṭhyēna,
āspandamāno acarad vayodhā vṛṣā ḥukrām duduhe pṛṣṇir údhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vápur nú tác cikitūse cid astu samānān nāma dhenū pátyamānam,
mārteṣv anyád dohāse pīpāya sakṛc chukrām duduhe pṛṣṇir údhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṣni-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṣni, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṣṇir to pṛṣṇer, 'es melkte der stier der Pṛṣni helles euter'; in his commentary he retains pṛṣṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṣni fließen.' Grassmann's rendering, 'der Samo strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṣṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṣni, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṣni ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṣṇyā dugdhān sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṣni gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṣni who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṣni. We may finally remark that in the secondary form of the pāda 4.3.10^d, ḥukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṣni cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrim vy āsan bhidantaḥ sām āngiraso navanta gobhiḥ,
ḡunām nāraḥ pāri ṣadann uśāsam āvīḥ svār abhavaj jāté agnāu.

10.88.2^b (Mūrdhanvat, an Āngirasa, or Vāmadevya; to Sūrya and Vaiḥvānara)
gṛṇām bhūvanam tāmasāpagūḥam āvīḥ svār abhavaj jāté agnāu,
tāsya devāḥ pṛthivī dyāur utāpó 'raṇayann ośadhiḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛṇot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viḡvam uśāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlvi. p. 330.—For navanta, emendable to anavanta, see Grassmann's *Lexicon*, s.v.; Oldenberg, *Prolog.* 73; *RV. Noten*, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

ūrdhvó bhava prāti vidhyādhy asmád āviṣ kṛṇuṣva dáivyaṇy agne,
áva sthirá tanuhi yātujūnām jāmim ājāmin prá mṛṇihi çátrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
ní tigmāni bhrāçayan bhrāçyāny áva sthirá tanuhi yātujūnām,
ugráya te sáho bálam dadāmi prátityā çátrūn vigadēṣu vṛça.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yás tvā nityena haviṣā yá ukthāih: 6.5.5^a, yás te yajñēna samídhā yá ukthāih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayá te agna samídhā vidhema prāti stóman çasyāmānam gṛbhāya,
dāhāçaso rakṣásah páhy āsmān druhó nidó mahāmaho avadyát.

7.14.2^a (Vasiṣṭha Māitrāvaruṇi; to Agni)
vayám te agne samídhā vidhema vayám dāçema suṣtutí yajatra,
vayám gḥtēnādhvarasya hotar vayám deva haviṣā bhadrāçoce.

Cf. 5.4.7^a, vayám te agna ukthāir vidhema.

[4.5.3^b, sahársaretā vṛṣabhás túviṣmān: 2.12.12^a, yáh saptāraçmir vṛṣabhás, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prá tán agnir babhasat tigmājambhas tápiṣṭhena çociṣā yáh surádhah,
prá yé minánti váruṇasya dhāma priyá mitrásya cétato dhruváñi.

10.89.8^c (Reṇu Vaiçvāmitra; to Indra)
tvám ha tyád ṛṇayá indra dhíro 'sír ná párva vijiná çṛṇāsi,
prá yé mitrásya váruṇasya dhāma yujam ná jánā minánti mitrá.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá)'. Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies ā before minánti, but the verb has the preposition prá in the third pāda, and pra+ā+mī does not exist. Oldenberg, *Prolog.* p. 74, reads prá minanti in pāda d, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padám véh: 3.5.5^a, pāti priyām ripó ágrauṇi padám véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámuro hótā uy āsādi vikṣv āgnir mandró vidátheṣu pracetāh,
úrdhvám bhānūm savitévāçren méteva dhumān stabhāyad úpa dyām.

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

úrdhvám bhānūm savitá devó açred drapsám dávidhavad gaviṣó ná
sátvā,

ánu vratān vāruṇo yanti mitró yāt súryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

úrdhvám ketúm savitá devó açrej ūjyótir víçvasmāi bhūvanāya kṛṇvān,]
cf. 1.92.4^c

Ūprā dyāvāpṛthiví antárikṣam,] ví súryo raçmibhiç cékítānah.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha; to Açvins)

ví céd uchānty açvinā uṣāsaḥ ūprā vām bráhmāṇi kārāvo bharante,]

cf. 6.67.10^a

úrdhvám bhānūm savitá devó açred bhád agnāyaḥ samídhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one pāda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of *iva*; consequently the word *devó* is thrown out. The result is a frankly poor pāda: it is difficult to say, hardly worth while to inquire, how the pāda was then read. Perhaps, úrdhvám bhānūm savitá *iva* açret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another pāda in which Savitar's action is worked into a comparison, úrdhvám bhānūm savitá dyām ivopāri, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For *drapsā* in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatá sujūrṇí rātini ghṛtāci: 6.63.4^b, prá rātir eti jūrṇini ghṛtāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇid devātātim urāṇāh.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhīsi samidhāné agnā úrdhvó adhvaryúr jujuṣāṇó asthāt,
pāry agniḥ paçupá ná hótā triviṣṭy eti pradīva urāṇāh.

6.52.17^a (Riçivan Bhāradvāja; to Viçve Devāh)

stīrṇé barhīsi samidhāné agnāu sūkténa mahá námasá vivāse,
asmín no adyá vidáthe yajatrā víçve devá haviṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pāri tmānā mitádrur eti hótāgnir mandró mádhuvacā rṭávā,
drāvanty asya vājino ná çókā bhāyante víçvā bhūvanā yád ábhraṭ.

7.7.4^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)
sadyó adhvaré rathirám jananta mánuṣāso vícetaso yá eṣám,
viçám adhāyi viçpátir duroṇe 'gnír mandró mádhuvacā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gāutama ; to Agni)
ákāri bráhma samidhāna túbhyañ çáñsāty ukthám yájate vy ù dhāḥ,
hótāram agníñ mánuṣo ní ṣedur namasyánta uçíjaḥ çáñsam āyóḥ.

5.3.4^{cd} (Vasuçruta Ātreya ; to Agni)
táva çriyá sudçço deva deváḥ purú dádhānā amftam sapanta,
hótāram agníñ mánuṣo ní ṣedur daçasyánta uçíjaḥ çáñsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyá- and daçasyá-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama ; to Agni)
ayám ihá prathamó dhāyi dhātḥbhir hótā yájiṣṭho adhvaréṣv íḍyaḥ,
yám ápnavāno bhḥgavo virurucúr vāneṣu citráñ vibhvañ viçe-viçe.

8.6o.3^c (Bharga Prāgātha ; to Agni)
ágne kavír vedhá asi hótā pāvaka yákṣyaḥ,
mandró yájiṣṭho adhvaréṣv íḍyo [víprebhiḥ çukra máñmabhiḥ.]

1.127.2^c

Cf. 5.22.1^{ca}, yó adhvaréṣv íḍyo hótā mandrátamo viçi, containing an almost perfect blend of the wordings of the repeated pādas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yáç carṣañír abhi.

[4.7.8^d, vidúṣṭaro divá āródhanāni ; 4.8.4^c, vidvāñ āródhanam diváḥ.]

4.7.9^a, kṛṣṇám ta éma rúçataḥ puró bhāḥ: 1.58.4^d, kṛṣṇám ta éma ruçadūrme ajara.

[4.7.10^b, yád asya vāto anuvāti çociḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti çociḥ ; 10.142.4^c, yadá te vāto anuvāti çociḥ.]

4.8.1^b: 8.102.17^c, havyaváham ámartyam ; 3.10.9^c, havyaváham ámartyam sahovídham.

4.8.2^c: 1.1.2^c, sá devāñ éhá vakṣati.

[4.8.4^c, vidvāñ āródhanam diváḥ: 4.7.8^d, vidúṣṭaro divá āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama ; to Agni)
té rāyá té suviryāñ sasavāñso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54(Vāl.6).6^d (Mātariçvan Kāṇva ; to Indra)
 ājipate nrpate tvám id dhi no vāja ā vakṣi sukrato,
 vītī hōtrābhīr utā devāvītibhīḥ sasavāṅso ví çṛṇvire.

In 8.54(Vāl.6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṅsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāikhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛṣā mahān asi: 1.36.12^d, sá no mṛṣa mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)
 vēsi hy ādhvarīyatām upavaktā jánānām,
 havyā ca mānuṣāṇām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)
 vēsi hy ādhvarīyatām āgne hótā dáme viçāni,
 samfdho viçpate kṛṇu juśásva havyám aṅgiraḥ.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlvi. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genieusst von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^c is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyé rukmó ná rocata upāké: 7.3.6^b, ví yád rukmó ná rócasa upāké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)
 tvám agne prathamān devayānto devām mártā amṛta mandrájihvam,
 dveṣoyútam ā vivāsanti dhībhīr dāmūnasaṁ gṛhāpatim ámūram.

5.8.1^d (Iṣa Ātreya ; to Agni)
 tvám agna ṛtāyavaḥ sām idhire pratnām pratnása útāye sahaskrta,
 puruçcandrām yajatām viçvādhāyasaṁ dāmūnasaṁ gṛhāpatīm vá-
 reṇyam.

[4.12.3^b, agnir vājasya paramásya rāyāḥ: 7.60.11^b, vājasya sātāu paramásya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)
 agnir içe bṛhatāḥ kṣatriyasy, agnir vājasya paramásya rāyāḥ, ☞ cf. 4.12.3^b
 dádhāti rátnaṁ vidhaté yáviṣṭho vy ānuṣān mártāyā svadhāvan.

7.16.12^c (Vasiṣṭha Māitrāvaruṇi ; to Agni)

tām hótāram adhvarāsyā prācetasam ṽāhniṁ devā akr̥vata,] ⇨ 3.11.4^c
dādhāti rātnaṁ vidhaté suvīryam agnir jānāya dācūṣe.

The preposition ví which limps, with sharp tmesis, behind its verb dādhāti in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel pādas under 4.44.4.

4.12.6 (Vāmadeva Gāutama ; to Agni) =

10.126.8 (Kulmalabarhiṣa Ṣāllūṣi, or Anhomuc Vāmadevya ; to Viṣve
Devāḥ, here Agni)

yāthā ha tyād vasavo gāuryām cit padī ṣitām āmuñcatā yajatrāḥ,
evó ṣv āsmān muñcatā vy āñhaḥ prá tāry agne pratarām na áyuḥ.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to pāda d are listed by Aufrecht in the Preface to the second edition of his Rig-Veda, p. xxviii, nr. 109; particularly 10.59.1^a, prá tāry áyuḥ pratarām návīyaḥ.

[4.13.1^c, yātām aṣvinā sukṛto duroṇām : see under 1.117.2^c.]

4.13.2^a : 7.72.4^c, ūrdhvām bhānūm savitā devó aṣret ; 4.6.2^c, ūrdhvām bhānūm
savitévāṣret ; 4.14.2^a, ūrdhvām ketūm savitā devó aṣret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama ; to Agni)

ánāyato ánibaddhaḥ katháyám nyāññá uttāno 'va padyate ná,
káyā yāti svadháyā kó dadarṣa divá skambháḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197 ; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout ; see p. 13.

4.14.2^a, ūrdhvām ketūm savitā devó aṣret : 4.6.2^c : ūrdhvām bhānūm savitévāṣret ;
4.13.2^a ; 7.72.4^c, ūrdhvām bhānūm savitā devó aṣret.

4.14.2^b, jyótir víṣvasmāi bhúvanāya kr̥vān : 1.92.4^c, jyótir víṣvasmāi bhúvanāya
kr̥vatí.

4.14.2^c : 1.115.1^c, áprā dyāvāpṛthiví antárikṣam.

4.14.3^d, uśá iyate suyújā ráthena : 1.113.14^d, ośá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama ; to Aṣvins)

á vām váhiṣṭhā ihá té vahantu ráthā áṣvāsa uśáso vyùṣṭāu,
imé hí vām madhupéyāya sómā ṽasmín yajñé vṣaṇā mādayethām.]

⇨ cf. 1.18.4.2^a

4.45.2^b (Vāmadeva ; to Aṣvins)

ṽúd vām pṛkṣáso mádhumanta irate,] ráthā áṣvāsa uśáso vyùṣṭiṣu,

⇨ 4.45.2^a

aporṇuvántas táma á párvṛtaṁ svār ná cukráṁ tanvánta á rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96 ; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment thoro of pṛkṣá note this parallel, which seems to support his rendering of the word by 'swift' ; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, asmín yajñē vṛṣaṇā mādayethām : 1.184.2^a, asmé ū śū vṛṣaṇā, &c.]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)

pāri vājapatih kavir agnir havyāny akramit,
dādhad rātnāni dācūṣe.

9.3.6^c (Çunaḥṣepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣtuto 'pó devó vi gāhate,
dādhad rātnāni dācūṣe.

For the repeated pāda cf. dhattām rātnāni dācūṣe, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)

tām ārvantaṁ ná sānasīm aruṣāṁhí ná divāḥ cīçum,
marmṛjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm gṛṇthī vipra çuṣmīṇam,
mitrāṁhí na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence ārvantam . . . marmṛjyānte points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra yātayājjana has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, kumārāḥ sāhadevyāḥ ; 4.15.8^b, kumārāt sāhadevyāt.

4.16.5^b : 3.54.15^b ; 8.25.18^c, ubhé ā paprāu ródasi mahitvā.

[4.16.6^a, víçvāni çakró nāryāṇi vidvān : 7.21.4^b, āpaṁsi víçvā nāryāṇi vidvān.]

4.16.6^d : 4.1.15^d ; 10.45.11^d, vrajām gómantam uçijo vi vavruḥ.

4.16.12^d : 1.174.5^c, prá sūraç cakrām vṛhatād abhíke.

[4.16.20^b, bráhmākarma bhígavo ná rátham : 10.39.14^b, átakṣāma bhígavo, &c.]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)

nū ṣṭutá indra nū gr̥ṇaná iṣam̐ jaritré nadyò ná pípeḥ,
ákāri te harivo bráhma návyam̐ dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvāpṛthivyaū)
nū rodasi br̥hád̐bhir no várūthāiḥ pátrivadbhir iṣáyantī sajóṣā ḥ,
urúci vīce yajaté ní pātam̐ dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)

tvám mahān̐ indra túbhyaṃ ha kṣá ánu kṣatrām̐ mañhánā manyata dyáuh̐,
tvám vṛtrám̐ ṣavasā jaghanván̐ sr̥jáh̐ síndhūnr̐ áhinā jagrasánān̐.

10.111.9^a (Aṣṭrādañṣṭra Vāirūpa; to Indra)
sr̥jáh̐ síndhūnr̐ áhinā jagrasánān̐ ád id etáh̐ prá vivijre javéna.
múmukṣamāṇā utá yá mumucré 'dhéd̐ etá ná ramante nitiktāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth páda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, múmukṣamāṇā utá yá mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreien'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)

bhinád girim̐ ṣavasā vājram̐ iṣṇān̐ aṣiṣkr̥ṇvānāḥ sahasāná ojaḥ,
vád̐hīd̐ vṛtrám̐ vājreṇa mandasānāḥ sárann̐ ūpo jávasā hatávṛṣṇiḥ.

10.28.7^c (Vasukrapatnī; to Indra)
evá hí mām̐ tavásam̐ jajñúr̐ ugrám̐ kárman-karman̐ vṛṣaṇam̐ indra deváḥ,
vád̐hīm̐ vṛtrám̐ vājreṇa mandasānó 'pa vrajāni mahinā dācūṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra deváḥ (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vád̐hīm̐ (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naïvely explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vaḥ, vaḥ. Both vád̐hīm̐ and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmatuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hāntā vṛtrāñ vājreṇa mandasāñah; and also under 8.59 (Vāl. 11).1^a.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhūtā indrah.

[4.17.7^{cd}, tvāñi prāti pravāta açáyānam áhiñ vājreṇa maghavan ví vṛçaḥ :
4.19.3^{cd}, saptá prāti pravāta açáyānam áhiñ vājreṇa ví riñā aparvāñ.]

[4.17.14^d, tvaco budhné rájaso asyá yónāu : 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyánta indram sakhyāya víprā açvāyánto vṛṣaṇam vājáyantaḥ,
janíyānto janidám ákṣitotim á cyāvayāmo 'vató ná kóçam.

10.131.3^{cd} (Sukṛti Kākṣivata; to Indra)

nahí sthūry rṛthā yātám ásti nótá çrávo vivide sañgaméçu,
gavyánta indram sakhyāya víprā açvāyánto vṛṣaṇam vājáyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustigo machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszgeht, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [vol aber] die brāhmanischen sänger, die rind und rosse begehend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sānger ziehen den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhīyá syāma rathyāḥ sadāsāḥ.

[4.18.4^c, nahí nv áśya pratimānam ásti: 6.18.12^c, náśya çátrur ná pratimānam
asti.]

4.18.5^d: 10.45.6^b, á ródasī aprñāḥ jáyamānaḥ; 3.6.2^a; 7.13.12^b, á ródasī aprñā
jáyamānaḥ.

4.18.7^d: 4.19.8^b, vṛtrám jaghanván asṛjad ví síndhūn ; 1.80.10^d, vṛtrám jaghanván asṛjad.

4.18.11^d (Sainvāda Indrāditivāmadevānām)

utá mātá mahiṣám ānv avenad amí tvā jahati putra devāḥ,
áthābravid vṛtrám indro haniṣyán sákhe viṣṇo vitarám ví kramasva.

8.100.12^a (Nema Bhārgava ; to Indra)

sákhe viṣṇo vitarám ví kramasva dyáur dehi lokám vājṛāya viṣkábhe,
hánāva vṛtrám riṇácāva síndhūn índrasya yantu prasavé viśṛṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression áthābravid . . . sákhe viṣṇo vitarám ví kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, áhann áhiṁ pariṣáyānam árṇaḥ.

[4.19.3^{cd}, saptá prāti praváta āṇáyānam áhiṁ vājreṇa ví riṇā aparván : 4.17.7^{cd},
tvám prāti praváta āṇáyānam áhiṁ vājreṇa maghavan ví vṛcaḥ.]

4.19.5^d (Vāmadeva ; to Indra)

abhí prá dadrur jánayo ná gárbham ráthā iva prá yayuḥ sákám ádrayaḥ,
átarpayo viśṭa ubjá ūrmín tvám vṛtán ariṇā indra síndhūn.

4.42.7^d (Trasadasyu Pāurukutsya ; to Indra and Varuṇa)

viduṣ te viçvā bhúvanāni tásya tá prá braviṣi váruṇāya vedhaḥ,
tvám vṛtráni çṛṇviṣe jaghanván tvám vṛtán ariṇā indra síndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (çṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vṛtrám jaghanván asṛjad ví síndhūn ; 1.80.10^d, vṛtrám jaghanván asṛjat.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva ; to Indra)

imāni yajūāni tvām asmākam indra puró dádhat saniṣyasi krátum naḥ,
çvaghñíva vajrin sanāye dhánānāni tváyā vayám aryá ājīni jayema.

5.31.11^d (Avasyu Ātreya ; to Indra and Kutsa ?)

súraḥ cid ráthanī páritakmyāyāni púrvaṇi karad úparāni jūjuvānsam,
[bhāraç cakráni étaçaḥ sām riṇāti.] puró dádhat saniṣyati krátum naḥ.

☞ 4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçani vásunā nyṛṣtam: 10.42.4^c, kóçani ná pūrṇāni vásunā nyṛṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.21.10^b, hántā vṛtrāni várivaḥi pūrāve kaḥ: 1.63.7^d, anho rájan várivaḥi pūrāve kaḥ.

4.21.10^d (Vāmadeva ; to Indra)

evá vásva indraḥ satyāḥ samrád [dhántā vṛtrāni várivaḥi pūrāve kaḥ.] ☞ 1.63.7^d
puruṣṭa krátvā naḥ çagdhi ráyo bhakṣiyá té 'vaso dáivyaṣya.

5.57.7^d (Çyāvāçva Ātreya ; to Maruts)

gómad açvāvad ráthavat suviraṇi candrávad rádho maruto dadā naḥ,
prāçastim naḥ kṛṇuta rudriyāso bhakṣiyá vó 'vaso dáivyaṣya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva ; to Indra)

yó devó devátamo jáyamāno mahó vājebhir mahádbhiç ca çuṣmāiḥ,
dádhanō vājraṇi bāhvōr uçāntāni dyāni ámena rejayat prá bhūma.

6.32.4^b (Suhotra Bhāradvāja ; to Indra)

sá nivyābhir jaritāram áchā mahó vājebhir mahádbhiç ca çuṣmāiḥ,
puruviraḥbhir vṛṣabha kṣitínām ā girvaṇaḥi suvitāya prá yāhi.

For mahó vājebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. *ibid.*, 268, note); Oldenberg, ZDMG. lv. 271.

[4.22.5^b, viçveṣv it sávaneṣu pravácya: 1.51.13^d; 8.100.6^a, viçvét tá te sávaneṣu pravácya.]

4.22.9^d (Vāmadeva ; to Indra)

asmé vársiṣṭhā kṛṇuhi jyéṣṭhā nṛmṇāni satrá sahure sáhānsi,
asmābhyāni vṛtrá suhānāni randhi jahí vādhar vanuṣo mártyaṣya.

7.25.3^c (Vasiṣṭha Maitrāvaruṇi ; to Indra)

çatām te çiprinn ūtāyaḥ sudāse sahasraṁ çānsā utā rātīr astu,
jahī vādhar vanūso mārtyasyāsmé dyumnām ādhi rātnaṁ ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma ṛtānām: 1.165.13^d, eṣām bhūta nāvedā ma
ṛtānām.]

[4.23.10^c, ṛtāya pṛthvī bahulé gabhiré: 10.178.2^c, ūrvī nā pṛthvī bahule gabhīre.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvaḥ kṛṇvata trām: 1.72.5^c, ririkvānsas tanvaḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tām in nāro vī hvayante samiké [ririkvānsas tanvaḥ kṛṇvata trām,] 1.72.5^c
mithó yát tyāgám ubháyāso āgman nāras tokāsya tánayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)

asmākam indrāvaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasā,

yād vām hāvanta ubháye ādha sprdhī nāras tokāsya tánayasya sātīṣu.

Cf. 6.19.7^c, yēna tokāsya tánayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)

tāsmā agnīr bhārataḥ çárma yaṁsaj jyók paçyāt sūryam uccárantam,
yá indrāya sunāvāméty āha náre nāryāya nítamāya nṛṇām.

6.52.5^b (Rjīçvan Bhāradvāja ; to Viçve Devāḥ)

viçvadānīm sumānasah syāma páçyema nú sūryam uccárantam,

tāthā karad vāsupatīr vāsūnām devān óhāno 'vasāgamīṣṭhaḥ.

7.104.24^d (Vasiṣṭha ; to Indra)

indra jahī pūmānsam yātudhānam utā striyam māyāya çāçadānam,

vīgrīvāso mūradevā ṛdantu má té dṛçan sūryam uccárantam.

10.59.4^b (Bandhu Gāupāyana, and others ; to Nirṛti and Soma)

mó šu naḥ soma mṛtyāve parā dāḥ páçyema nú sūryam uccárantam,

dyūbhir hitó jarimā sū no astu parātarām sū nirṛtir jihitām.

10.59.6^c (Bandhu Gāupāyana, and others ; to Asuntī)

ásunte pūnar asmāsu cākṣuḥ pūnaḥ prāṇām ihā no dhehi bhógam,

jyók paçyema sūryam uccárantam ānumate mṛḷāyā naḥ svastī.

5.37.1^d (Atri Bhāuma; to Indra)

sāni bhānūnā yatate sūryasyājūhvāno ghr̥tāpṛṣṭhaḥ svāñcāḥ,
tāsmā āmṛdhṛā uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōc ca sūryam dṛṣṭe, under 1.23.21.—For devāñ ōhānaḥ in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 493.

[4.25.5^b, urv āsmā āditiḥ çarma yañsat : 1.107.2^d; 4.54.6^d, ādityāir no āditiḥ, &c.]

[4.26.2^d, māma devāso ānu kōtam āyan : 10.6.7^c, tāni te devāso, &c.]

[4.26.7^c, ātrā pūramdhir ajahād ārātīḥ : 4.27.2^c, irmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apō mánave sasrūtas kaḥ,
āhann āhim āriṇāt saptā sīndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsyā Āngirasa; to Bṛhaspati)

ḥindro mahnā mahatō arṇavāsya, vi mūrhdhānam abhinad arbudāsya,

āhann āhim āriṇāt saptā sīndhūn ḥdevāir dyāvāpṛthivi pṛāvataṁ nah.]

10.67.12^c

1.31.8^d

Cf. 2.12.3^a, yō hatvāhim āriṇāt saptā sīndhūn.

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā ni khidat sūryasyēndraç cakrām sāhasā sadyā indo,
ādhi ṣṇūnā bṛhatā vārtamānani mahó druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahó druho āpa viçvāyu dhāyi vājrasya yāt pātane pādi çuṣṇaḥ,
urú śā sarāthaṁ sārathaye kar indraḥ kūsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ā na stutā ūpa vājebhir ūtī indra yāhī hāribhir mandasānāḥ,
tirāç cid aryāḥ sāvanā purūṇy āngūṣebhir gṛṇānāḥ satyārādhāḥ.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīç cid dhī tvé tuvikūrmīn āçāso hāvanta indrotāyaḥ,
tirāç cid aryāḥ sāvanā vaso gahi çaviṣṭha çrudhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçva = *oi πολλοί*; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of *ari*, *Ved. Stud.* iii. 72 ff.; but this scholar's disposition of the contrast between *viçva* and *ari* comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders *viçvágúrto ariṣṭutāḥ* by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, *viçvo bh̄ anyó arir ājagāma*, the word *anyó* seems to me expletive, as frequently in classical Sanskrit (and in Greek *ἄλλο-*); see *ariḥ* (singular, *σχῆμα καθ' ὅλον καὶ μέρος*) and *kṛṣṭāyaḥ* in 1.4.6. The *pāda* 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of *tirāç cid ariyāḥ* has a long train of difficulties (see Oldenberg, *RV. Noten*, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

çatām açmanmāyInām purām indro vy āsyat,
dívodāsāya dāçuṣe.

6.16.5^b (Bharadvāja; to Agni)

tvām imā vāryā purú dívodāsāya sunvaté,
bharadvājāya dāçuṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvām çatāny āva çambarasya pūro jaghantḥpratīni dāsyoḥ,
āçikṣo yātra çācyā çacivo dívodāsāya sunvaté sutakre bharadvājāya
grṇaté vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, *Ved. Myth.* i. 96 ff.; Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung*, p. 71 ff.; Oldenberg, *RV. Noten*, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhítaye sahásrā trinçátam háthāih,
dāsānām indro māyāya.

7.19.4^d (Vasiṣṭha Māitrāvaruṇi; to Indra)

tvām níbhīr nṛmaṇo devávitāu ḥbhúrīni vṛtrá haryaçva hañsi,
tvām ní dāsyuṇi cúmuriṃ dhúniṃ çāsvāpayo dabhítaye suhántu. cf. 7.19.4^b

[4.30.23^b, *kariṣyá indra páuṇsyam*: 8.3.20^d; 32.3^c, *kṛṣé tát indra páuṇsyam*.]

[4.31.4^a, *abhí na á vavṛtsva*: 10.83.6^c, *mānyo vajrinn abhí mām á vavṛtsva*.]

4.31.11^b (Vāmadeva; to Indra)

asmán ihá vṛṇiṣva sakhyāya svastāye,
mahó rāyé divítmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)

indrā nú pūṣāṇā vayám sakhyāya svastāye,
ḥhuvéma vājasātaye. 5.35.6^d

4.31.12^b: 8.97.6^d, *indra rāyá páriṇasā*; 1.129.9^a, *tvām na indra rāyá páriṇasā*.

4.32.1^c, mahān mahābhir ūtibhiḥ: 3.1.19^{ab}; 31.18^{cd}, á no gahi sakhyébhiḥ
gívebhir mahān mahābhir ūtibhiḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

ná tvā varante anyāthā yád dītsasi stutó maghám,
stotíbhya indra girvaṇaḥ.

8.14.4^c (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)
ná te vartāsti rádhasa indra devó ná mártyaḥ,
yád ditsasi stutó maghám.

8.32.7^b (Medhātithi Kāṇva; to Indra)
vayám ghā te ápi śmasi stotára indra girvaṇaḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhí tvā gótamā girá.

4.32.11^c (Vāmadeva; to Indra)

tá te gṛṇanti vedhásó yáni cakártha páuṣyā,
sutéṣv indra girvaṇaḥ,

8.99.2^d (Nṛmedha Āṅgirasa; to Indra)
mátsvā suçipra harivas tád imahe tvé á bhūṣanti vedhásaḥ,
táva çrávānsy upamány uktlyā sutéṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutása indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

ávīṛdhanta gótamā indra tvé stómavāhasaḥ,
áišu dhā vīrávad yáçaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
áišu dhā vīrávad yáça úšo maghoni sūriṣu,
yé no rádhaṅsy áhrayā maghávāno árāsata [sújāte áçvasūnṛte.]

☞ refrain, 5.79.1^e—10^e

The cadence, vīrávad yáçaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)
yác cid dhí çáçvatām ásíndra sádhāraṇas tvám,
tám tvā vayám havāmahe.

8.43.23^a (Virūpa Āṅgirasa; to Indra)
tám tvā vayám havāmahe çṛṇvántam jātávedasam,
ágne ghnántam ápa dviṣaḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c : 3.62.8^c, vadhūyūr iva yōṣaṇām.

[4.33.2^c, ād īd devānām ūpa sakhyām āyan : 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vāmadeva ; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sānā yūpeva jaraṇā ṣāyānā,
te vājo vibhvān ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5^a (The same)

ṣācyākarta pitārā yūvānā ṣācyākarta camasām devapānam,
ṣācyā hārī dhānutarāv ataṣṭendravābhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4 ; 111.1 ; 4.36.3 (rejuvenation of parents); and 1.161.6 ; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva ; to Ṛbhus)

rātham yé cakrūḥ suvṛtaṁ nareṣṭhām yé dhenūm viṣvajūvaṁ viṣvārūpām,
tā ā takṣantv ṛbhāvo rayīm naḥ svāvasaḥ svāpasah suhāstāḥ.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtaṁ sucétasó 'vihvarantaṁ mánasaḥ pári dhyāyā,
tān ū nv āsyā sāvanasya pītāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated pāda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sām vo mādā āgmata sām pūramdhiḥ : 1.20.5^a, sām vo mādāso agmata.

4.34.7^b (Vāmadeva ; to Ṛbhus, here Indra)

sajōṣā indra vāruṇena sōmam sajōṣāḥ pāhi girvaṇo marúdbhiḥ,
agrepābhīr ṛtupābhīḥ sajōṣā gnāspātnibhi ratnadhābhīḥ sajōṣāḥ.

6.40.5^d (Bharadvāja ; to Indra)

yād indra divī párye yād ṛdhag yād vā své sādane yātra vāsi,
āto no yajñām āvase niyútvān sajōṣāḥ pāhi girvaṇo marúdbhiḥ.

[4.34.9^d, vibhvo nárah svapatyāni cakrūḥ : 7.91.3^d, víṣvén nárah svapatyāni cakruḥ.]

4.34.10^b, rayīm dhatthā vāsumantaṁ purukṣum : 6.68.6^b, rayīm dhatthó, &c. ;
7.84.4^d, rayīm dhattaṁ, &c. ; 1.159.5^d, rayīm dhattām vāsumantaṁ
ṣatagvinam ; 4.49.4^b, rayīm dhattaṁ ṣatagvinam.

4.35.2^d (Vāmadeva ; to Ṛbhus)

āgann ṛbhūṇām ihā ratnadhéyam ābhūt sōmasya sūṣutasya pītiḥ,
sukṛtyāyā yāt svapasyāyā cañ ékam vicakrá camasām caturdhā.

4.36.4^a (The same)

ékam ví cakra camasām caturvayam₁ níç cārmaṇo gām ariṇṭa dhṛtibhiḥ,
 áthā devéṣv amṛtatvám ānaça çruṣṭí vājá ṛbhavas tād va ukthyām. 1.161.7^a

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.35.5^a, çacyākarta pitārā yúvānā : 4.33.3ⁿ, púnar yó cakrūḥ pitārā yúvānā.

4.36.1ⁿ, anaçvó jātó anabhiçúr ukthyāḥ : 1.152.5ⁿ, anaçvó jātó anabhiçúr árvā.

4.36.2^a, rátham yó cakrūḥ suvṛtaṁ sucétasaḥ : 4.33.8^a, rátham yó cakrūḥ suvṛtaṁ nareṣṭhām.

4.36.4^a, ékam ví cakra camasām caturvayam : 4.35.2^d, ékam vicakrá camasām caturdhā.

4.36.4^b : 1.161.7ⁿ, níç cārmaṇo gām ariṇṭa dhṛtibhiḥ.

[4.36.8^c, dyumántam vājāṁ vṣaçaṣmam uttamám : 9.63.29^d ; 67.3^c, dyumántam çuṣmam uttamám.]

4.36.9^a (Vāmadeva ; to Ṛbhus)

ihá prajám ihá rayim rārāṇā ihá çrávo vīrāvāt takṣatā naḥ,
 yéna vayām citayémāty anyān tām vājāṁ citrām ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prājāpatya ; to a Yajamāna)

āpaçyam tvā mánasā cékītanam tápaso jātām tápaso vibhūtam,
 ihá prajám ihá rayim rārāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9 : 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann : 'Agni verheisst dem Gattenpaar Kinder'). Ludwig translates : 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet ; nachwuchs und reichthum drum hieher schenkt' ich : pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékītanam, so that the result would be : 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda : 'drum hieher schenkend.' Grassmann : 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rārāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyaṇa, he putrakāma . . . sa tvam ihāsmiṁ loke prajām . . . rārāṇo ramayan rayim dhanam ihāsmiṁ loke ramayan prajāyā prajanena prá jāyasva. But the sense of rārāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaçyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rārāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic ; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BṛhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in rāraṇaḥ is due to the secondary use of a previously existing pāda. For rāraṇaḥ we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, Ved. Stud. i. 169, bottom.

[4.37.1^b, dévā yātā pathibhir devayānāiḥ: 7.38.8^d, trptā yāta, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Ṛbhus)
 ṛbhúm ṛbhukṣaṇo rayím vāje vājintamaṁ yújam,
 indrasvantaṁ havāmahe sadāsátamam aḥvinam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)
 indra iṣé dadātu na ṛbhukṣānam ṛbhúm rayím,
 vājí dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, Ved. Myth. iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhúm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayím yújam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣán ('slays the strong'), stout (ṛbhú); may he (Indra) that hath substance (vājí) give us substantial (vājīnam) wealth.' The Pet. Lex. and Grassmann, s. v. ṛbhukṣán, would emend ṛbhukṣānam in 8.93.34 to ṛbhukṣáno, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhúm as adjective with rayím, by adding ṛbhukṣānam to ṛbhúm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, yūyám indraç ca mártyam: 1.18.5^b, sóma indraç ca mártyam.]

4.37.6^c (Vāmadeva; to Ṛbhus)
 séd ṛbhavo yám ávatha yūyám indraç ca mártyam,
 sá dhībhir astu sánitā medhásātā só árvatā. cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)
 só addhá dāçvadhvaró 'gne mártah subhaga sá praçānsyaḥ,
 sá dhībhir astu sánitā.

4.37.7^d (Vāmadeva; to Ṛbhus)
 ví no vājā ṛbhukṣaṇaḥ patháç citana yáṣṭave,
 asmábhyam sūraya stutá víçvā áçās tarīśāni.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna ūtāye sabādhasaṣ ca rātāye,

asmākāsaṣ ca sūrāyo, viṣvā āḥās tarīṣāṇi.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For sūrāyaḥ as epithet of the Ṛbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ ḥavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,
sahasrasāḥ ḥatasā vāy arvā pṛṇaktu mādhvā sām imā vācānsi.

10.178.3^{abc} (Ariṣṭanemi Tārksya; to Tārksya)

sadyāḥ cid yāḥ ḥavasā pāñca kṛṣṭīḥ sūrya iva jyōtiṣāpās tatāna,
sahasrasāḥ ḥatasā asya rānhir nā smā varante yuvatīm nā ḥaryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārksya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests yuvatim for yuvatim in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of yuvatim, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntīr mām uśāsah sūdayantu: 4.40.1^b, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasain tām āditiḥ kṛnotu: 1.162.22^c, anāgastvām no āditiḥ kṛnotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

īndram ivéd ubhāye vi hvayanta udīrāṇā yajñām upaprayāntaḥ,
dadhikrām u sūdanaṁ mārtyāya dadāthur mitrāvaruṇā no āḥvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,
ilām devīm barhiṣi sādāyanto ḥvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viṣvā in mām uśāsah sūdayantu: 4.39.1^c, uchāntīr mām, &c.]

4.41.5^{cd} (Vāmadeva ; to Indra and Varuṇa)

indrā yuvām varuṇā bhūtām asyā dhiyāḥ pretārā vṛṣabhéva dhenōḥ,
sā no duhīyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya ; to Viṣve Devāḥ, or Rtvikstutih)

ā vo dhīyām yajñīyām varta útāye dévā devīm yajatām yajñīyām ihā,
sā no duhīyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva ; to Indra and Varuṇa)

toké hité tánaya urvárāsu sūro dṛṣṭike vṛṣaṇaç ca pāuṅsye,
indrā no átra varuṇā syātām ávobhir dasmā páritakmyāyām.

10.92.7^b (Çaryāta Mānava ; to Viṣve Devāḥ, here Indra)

indre bhūjam çaçamānāsa açata sūro dṛṣṭike vṛṣaṇaç ca pāuṅsye,
prā yé nv asyārhāṇā tatakṣiré yūjam vājraṁ nṛśādaneṣu kārāvah.

4.41.7^c (Vāmadeva ; to Indra and Varuṇa)

yuvām id dhy ávase pūrvyāya pári prábhūti gaviṣaḥ svāpi,
vṛṇīmáhe sakhyāya priyāya çūrā mánhiṣṭhā pitāreva çambhū.

9.66.18^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

tvām soma sūra éṣas tokásya sātá tanúnām,
vṛṇīmáhe sakhyāya vṛṇīmáhe yújyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokásya sātá tanúnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition á in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good triṣṭubh pāda vṛṇīmáhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇīmáhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva ; to Indra and Varuṇa)

ácvyasya tmánā ráthyasya puṣṭér nityasya rāyāḥ pátayaḥ syāma,
tá cakrāṇā útíbhīr návyasibhīr asmatrá rāyo niyútaḥ sacantām.

7.4.7^b (Vasiṣṭha Māitrāvaruṇi ; to Agni)

pariśádyām hy áraṇasya rékṇo nityasya rāyāḥ pátayaḥ syāma,
ná çéšo agne anyájātam asty ácetānasya mū pathó vi dukṣaḥ.

For 4.41.10^{cb} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, krātum sacante vāruṇasya devā rājāmi kṛṣṭer upamāsya vavrih.

4.42.3^b (Trasadasyu Pāurukutsya ; to Trasadasyu)

ahām indro vāruṇas té mahitvórvī gabhīré rájasī suméke,

tvāṣṭeva víçvā bhúvanāni vidván sám āirayaṁ ródasi dhārayani ca.

4.56.3^o (Vāmadeva ; to Dyāvāpṛthivyāu)

sá it svápā bhúvaneṣv āsa yá imé dyāvāpṛthiví jajāna,

urví gabhīré rájasī suméke avaṅcé dhírah çacyā sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indrāvaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sómāso mamādan yád ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahām to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahām indra vāruṇas, or, in the reverse direction, ahām indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahām apó apinvam ukṣāmāṇāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indrāvaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dualic divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahām indro vāruṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^o, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Pāurukutsya; to Trasadasyu)
 ahám tá viçvā cakaraṁ nákir mā dáivyaṁ sáho varate ápratitam,
 yán mā sómāso mamádan yád ukthóbbhé bhayete rájasi aparé.

10.48.4^d (Indra Vāikuṅṭha; to Indra Vāikuṅṭha)

ahám etám gavyáyam áçvyam paçim puriṣṣam sáyakenā hiraṇyáyam,
 purú sahasrá ní çīçami dáçuṣe, yán mā sómāso ukthino ámandiṣuḥ.

☞ 10.28.6^c

See under preceding item.

4.42.7^d: 4.19.5^d, tvám vrtán ariṇā indra síndhūn.

4.42.9^b: 7.84.1^b, havyébbhir indrávaruṇā námobhiḥ; 1.153.1^b, havyébbhir mitrá-
 varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra; to Açvins)
 ihéha yád vām samanā papṛkṣé séyám asmé sumatír vājaratnā,
 uruṣyátam jaritāraṁ yuvám ha çritáḥ kámo násatyā yuvadrik.

Cf. Oldenberg, *Prolog.* 205, and our p. 16.

4.44.1^a: 1.180.10^a, tám vām rátham vayam adyá huvema.

4.44.4^d (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra; to Açvins)
 hiraṇyáyena purubhū ráthenemám yajñám násatyópa yātam,
 pibátha in mádhunaḥ somyáasya dádhatho rátnam vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)

práti dyutánám aruṣáso áçvāç citrá adṛçrann uṣásam váhantaḥ,
 yáti çubhrá viçvapiçā ráthena dádhāti rátnam vidhaté jánāya.

Cf. dádhāti rátnam vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.); and dádhāti rátnam vidhaté suvír-
 yam, 7.16.12^c.

[4.44.5^b, hiraṇyáyena suvítá ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena; 8.5.35^a,
 hiraṇyáyena ráthena.]

4.44.5^c (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra; to Açvins)

á no yātam divó áchā pṛthivyá hiraṇyáyena suvítá ráthena, ☞ cf. 1.35.2^c
 má vām anyé ní yaman devayántaḥ sám yád dadé nábbhiḥ pūrvyá vām.

7.69.6^d (Vasiṣṭha; to Açvins)

nára gauréva vidyútam tṛṣṇásmákam adyá sávanópa yātam,
 purutrá hí vām matibhir hávante má vām anyé ní yaman devayántaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, *Ved. Stud.* i. 69; Oldenberg, *RV. Noten*, p. 304; for 7.69.6, Brunnhofer, *Bezz. Beitr.* xxvi. 88; Pischel, *Ved. Stud.* ii. 224.—
 Cf. p. 23.

[4.44.6^a, nú no rayim puruvíram bṛhántam: 6.6.7^c, candráṁ rayim, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva; to Açvins)

úd vām pṛkṣáso mádhumanta irate ráthā áçvāsa uṣáso vyūṣṭiṣu, ☞ 4.14.4^b
 aponṇvántas táma á párvṛtam svár ná çukráṁ tanvánta á rájah, ☞ 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

úd vām prkṣásō mádhumanto asthur ॥ 5.45.10^a
 yásmā ādityá ádhvano rádanti ॥ 1.186.2^b

Pischel, Ved. Stud. ii. 96, is probably right in rendering prkṣá by 'swift'; in support see 4.14.4^b, á vām váhiṣṭhā ilā te vahantu ráthā ácvāsa usāso vyūṣṭāu, where váhiṣṭhā looks like a close parallel to prkṣásāḥ. If then prkṣásāḥ is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣásō is followed by ráthā ácvāsaḥ. The sequence of ideas in 7.60.4^b is rather loose; the change from the dual vām (Mitra and Varuṇa) in pāda a to the plural ādityāḥ in pāda c inconsequent; 7.60.4 shares three of its pādas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, RV. Noton, p. 304. For rádanti see lastly, Oldenberg, Vedaforschung, p. 55, note.

4.45.2^b, ráthā ácvāsa usāso vyūṣṭisu: 4.14.4^b, ráthā ácvāsa usāso vyūṣṭāu.

4.45.2^d, 6^b, svār ṇā çukráni tanvānta á rájaḥ.

4.45.3^a: 1.34.10^b, mádhvaḥ pibatañ madhupébhir asábhīḥ.

[4.45.5^d, sómani suśáva mádhumantam ádribhīḥ: 9.107.1^b, suśáva sómam ádribhīḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

çatēnā no abhiṣṭibhir niyútvañ índrasārathīḥ,
 váyo sutásya tṛmptam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāno áçastir niyútvañ índrasārathīḥ,

॥ váyav ā candreṇa ráthena yāhi sutásya pítāye. ॥ 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

á vām sahásram háraya índravāyū abhi práyaḥ,
 váhantu sómapítāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

á tvā sahásram á çatām yuktá ráthe hiranyāye,

brahmayújo háraya índra keçino váhantu sómapítāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: á tvā sahásram [á çatām yuktá ráthe hiranyāye brahmayújo] háraya índra [keçino], váhantu sómapítāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement á tvā sahásram á çatām háraya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, á tvā brahmayújā hári vahatām índra keçinā, and other citations in Grassmann's Lexicon, under keçin, brahmayúj, and hiranyāya (locative, hiranyāye).—Cf. the pāda, uṣarbúdhō vahantu sómapítāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva ; to Indra and Vāyu)
 rátham hiraṇyavandhuram indravāyū svadhvarām,
 á hí sthātho divispṛcam.

8.5.28^{a+c} (Brahmātithi Kāṇva ; to Aṇvins)
 rátham hiraṇyavandhuraṁ ḷhiraṇyābhiṣum aṇvinā,] 8.5.28^b
 á hí sthātho divispṛcam.

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vayū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.28^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha ; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has iṣādwayam ; at 1.139.4 yugabandhanādhāraḥ kāṣṭhaviṣeṣaḥ ; and at 1.64.9, bandhakakāṣṭhānirmītam sārathēḥ sthānam. That is to say : 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraḥ abdenēṣād vayasāmbandhasthānam ; and at 1.118.1, 2 ; 10.53.7 ; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva ; to Indra and Vāyu)
 ráthena pṛthupájasā ḷdāçvānsam úpa gachatam,] 1.47.3^d
 indravāyū ihá gatam.

8.5.2^b (Brahmātithi Kāṇva ; to Aṇvins)
 nṛvād dasrā manoyújā ráthena pṛthupájasā,
 sácethe aṇvinoṣásam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b : 1.47.3^d, dāçvānsam úpa gachatam.

4.46.6^c (Vāmadeva ; to Indra and Vāyu)
 indravāyū ayám sutás tám devébhiḥ sajoṣasā,
 píbatam dāçuṣo gṛhé.

4.49.6^b (Vāmadeva ; to Indra and Bṛhaspati)
 sómam indrabṛhaspati píbatam dāçuṣo gṛhé, mādáyetham tádokasā.

8.22.8^d (Sobhari Kāṇva ; to Aṇvins)
 ayám vām ádrībhiḥ sutáh sómo narā vṛṣaṇvasú,
 ḷá yātam sómapitaye,] píbatam dāçuṣo gṛhé. 4.47.3^d

4.47.1^a, váyo çukró ayāmi te : 2.41.2^b ; 8.101.9^d, ayám çukró ayāmi te.

4.47.2^{ab+d} (Vāmadeva ; to Indra and Vāyu)
 indraç ca vāyav eṣām sómānām pítim arhathaḥ,
 yuvám hí yántíndavo nimmám ápo ná sadhryák.

5.51.6^{ab} (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣām sutānām pītīm arhathaḥ,
 tāñ juṣethām arepāsāv abhī prāyaḥ.
 8.32.23^c (Medhātithi Kāṇva; to Indra)
 sūryo raçmīm yāthā sṛjā tvā yachantu me girāḥ,
 nimmām āpo nā sadhryāk.

‘We may render 4.47.2: ‘O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.’ And 8.32.23: ‘Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!’ Zeugma of raçmī in the first pāda, for which cf. Bergaigno, ii. 161. The question as to the original source of the pāda, nimmām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89 4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyavo sōmāsaḥ . . . nimmām nā yanti sindhavaḥ; or 8.9.2.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: ‘may my songs draw thee hither as a vale brings together the waters that flow into it.’ But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigno, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmiṇā sarātham çavasas pati,
 niyūtvantā na utāya ā yātam sōmapitaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasū,
 ā yātam sōmapitaye [pibatam dāçuṣo grhē.]

6-8 4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruspṛho niyūto dāçuṣe narā,
 asmē tā yajñavāhasēndravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspṛho niyūto dāçuṣe narā,
 indrāgni tābhīr ā gatam.

4.48.1^{cd}—4^{cd}, vāyav ā candreṇa rāthena yāhi sutāsya pītaye: 1.135.4^f, vāyav ā
 candreṇa rādhasā gatam.

4.48.2^b: 4.46.2^b, niyūtvān indrasārathih.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jihate.

4.49.1^c: 1.86.4^c, ukthám mádaç ca çasyate.

4.49.3^b: 1.135.7^c, gr̥hám índraç ca gachatam ; 8.69.7^b, gr̥hám índraç ca gánvahi.

4.49.3^c: 1.23.3^c, somapá sómapítaye.

4.49.4^b, rayím dhattam çatagvínam : 1.159.5^d, rayím dhattam vásumantam çatagvínam ; 4.34.10^b, rayím dhatthá vásumantam purukšum ; 6.68.6^b, rayím dhatthó, &c. ; 7.84.4^b, rayím dhattam, &c.

4.49.5^c: 1.22.1^c ; 23.2^c ; 5.71.3^c ; 6.59.10^c ; 8.76.6^c ; 94.10^c—12^c, asyá sómasya pítaye.

4.49.6^b: 4.44.6^c ; 8.22.8^d, píbatam dāçūšo gr̥hé.

[4.50.2^b, bṛhaspate abhí yé nas tatasré : 10.89.15^a, çatrūyánto abhí, &c.]

4.50.3^d (Vāmadeva ; to Bṛhaspati)

bṛhaspate yá paramá parāvád áta á ta ṛtaspiço ní šeduḥ,
túbhyaṁ khátá avatá ádridugdā mádhva çotanty abhíto virapçám.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

ḷyásmin viçvāni bhúvanāni tasthús, tísro dyávas tredhá sastrúr ápaḥ,

tráyaḥ kóçasa upasécanāso mádhva çotanty abhíto virapçám. 7.101.4^a

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñáir vidhema námasā havírbhiḥ.

4.50.6^d (Vāmadeva ; to Bṛhaspati)

evá pitré viçvādevāya viṣṇe ḷyajñáir vidhema námasā havírbhiḥ, 2.35.12^b
bṛhaspate suprajá víravanto vayám syāma pátayo rayiṇám.

5.55.10^d (Çyāvāçva Ātreya ; to Maruts)

yūyám asmán nayata vásyo áchā nir anhatibhyo maruto gr̥ṇanáh,
juṣádhvam no havýádātim yajatrā vayám syāma pátayo rayiṇám.

8.40.12^d (Nābhāka Kāṇva ; to Indra and Agni)

evéndrāgnibhyaṁ pitṛvān návīyo mandhātṛvād āngirasvād avāci,
tridhātunā çármaṇā pátam asmán vayám syāma pátayo rayiṇám.

8.48.13^d (Pragātha Kāṇva ; to Soma)

tvám soma pitṛbhiḥ sañvidāno 'nu dyāvāpṛthiví á tatantha,
tásmāi ta indo havíṣā vidhema vayám syāma pátayo rayiṇám.

10.121.10^d (Hiraṇyagarbha Prājāpatya ; to Ka)

prājāpate ná tvád etāny anyó viçvā jātāni pári tá babhūva,
yátkāmās te juhumāś tán no astu vayám syāma pátayo rayiṇám.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as lato (see Oldenberg, Prol. 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth.* i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^d.

4.50.11^{cd} (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā sā vāṁ sumatīr bhūtv asmé,
aviṣṭám dhíyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīh.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

eśá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,
aviṣṭám dhíyo jigṛtám púramdhīr ŷnyāṁ pāta svastibhiḥ sādā naḥ.

☞ refrain, 7.1.20^d ff.

7.97.9^{cd} (Vasiṣṭha; to Indra and Brahmaṇaspati)

iyāṁ vāṁ brahmaṇas pate suvṛktīr bráhmēndrāya vajrīṇe akāri,
aviṣṭám dhíyo jigṛtám púramdhīr jajastám aryó vanúṣām árātīh.

4.51.3^c, acitré antāḥ paṇáyaḥ sasantu : 1.124.10^b, ábndhyamānāḥ paṇáyaḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayīṁ divo duhitaro vibhātīḥ prajāvantaṁ yachatāsmāsu devīḥ,
syonád ā vaḥ pratibūdhyaṁānāḥ *suvíryasya pátayaḥ syāma*.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukīrti Kakṣivata; to Indra)

indrāḥ sutráṁā svāvāṁ ávobhiḥ sumṛḷikó bhavatu viçvávedāḥ,
bādhatāṁ dvéšo ábhayaṁ kṛṇotu *suvíryasya pátayaḥ syāma*.

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

vanvāṁ ávāto abhí devávitim índrāya soma vṛtrahá pavasva,
çagdhi maháḥ puruçandrāsya rāyáḥ *suvíryasya pátayaḥ syāma*.

9.95.5^d (Praskaṇva Kāṇva; to Pavamāna Soma)

iṣyan vācam upavaktéva hótuh punāná indo vi syā manīṣám,
indraç ca yát kṣáyathaḥ sáubhagāya *suvíryasya pátayaḥ syāma*.

Cf. the similar refrain-like pāda, *vayāṁ syāma pátayaḥ rayīṁām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, áçveva citrāruṣi : 1.30.21^c, áçve ná citre aruṣi.

4.52.5^a : 1.48.13^b, práti bhadrá adṛkṣata.

4.52.7^c : 1.48.14^d, uṣaḥ çukrēṇa çociṣā.

[4.54.3^a, ácitti yác cakṛmá dáivye jáne: contained almost word for word in
7.89.5, yát . . . dáivye jáne . . . cārāmasi . . . ácitti.]

4.54.6^d : 1.107.2^d; 10.66.3^b, ādityāir no áditīḥ çárma yaṁsat.

4.55.1^b (Vāmadeva ; to Viçve Devāḥ)

kó vas trātá vasavaḥ kó varūtá dyāvābhūmī adite trāsīthām naḥ,
sāhiyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha ; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñúḥ sujánimāna ṛṣve,
má héle bhūma váruṇasya vāyór má mitrásyā priyátamasya ṛṇṇám.

We may note that the repeated páda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic páda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva ; to Viçve Devāḥ)

prá pastyām áditim síndhum arkáih svastim iḥe sakhyáya devím,
ubhé yáthā no áhanī nipáta uśāsánáktā karatām ádabdhe.

10.76.1^c (Jaratkarna Āirāvata Sarpa ; to the Press-stones)

á va ṛñjasa ūrjám vyuṣṭiṣv índraṁ marúto ródasi anaktana,
ubhé yáthā no áhanī sacābhúvā sádaḥ-sado varivasyáta udbhídā.

For pastyām in 4.55.3^a cf. 8.27.5 ; for nipátaḥ in 4.55.3^c (subjunctive, as shows varivasyátaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230 ; for ṛñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudráñ ná sañcárane saniṣyávaḥ.

4.55.7^{ab}: 1.106.7^{ab}, deváir no devy áditir ní pátu devás trātá tráyatām ápra-
yuchan.

[4.55.7^c, nahí mitrásyā váruṇasya dhāsím : 10.30.1^c, mahím mitrásyā, &c.]

4.55.9^a (Vāmadeva ; to Viçve Devāḥ, here Uśas)

úṣo maghony á vaha súnṛte váryā purí,
[asmábhyaṁ vājīnīvati.]

☞ 1.92.13^b

5.79.7^b (Satyaçravas Ātreya ; to Uśas)

tébhyo dyumnám bṛhád yáca úṣo maghony á vaha,
yé no rádhānsy áçvyā gavyá bhájanta sūrāyaḥ [sújate áçvasúnṛte.]

☞ refrain, 5.79.1^e—10^e

For 5.79.7^{cd} cf. the concatenating distich 5.79.6^{cd}, yé no rádhānsy áhrayā maghávāno
árāsata.

4.55.9^c: 1.92.13^b, asmábhyaṁ vājīnīvati.

4.55.10^a (Vāmadeva ; to Viṣve Devāḥ)

tát sú naḥ savitā bhāgo [várūṇo mitró aryamā,₁
 indro no rādhasá gamat.

☞ 1.26.4^b

8.18.3^a (Irimbiṭhi Kāṇva ; to Ādityāḥ)

tát sú naḥ savitā bhāgo [várūṇo mitro aryamā,₁
 [śarma yachantu saprátho yád ímahe.

☞ 1.26.4^b

☞ 8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3¹⁻⁷^b, várūṇo mitró aryamā.

4.56.2^a (Vāmadeva ; to Dyāvāpṛthivyāu)

deví devébhīr yajaté yájatrāīr áminatī tasthatur ukṣámāṇe,
 r̥tāvārī adrúhā deváputre yajñāsya netrī čucáyadbhir arkáīḥ.

7.75.7^b (Vasiṣṭha ; to Uṣas)

satyá satyébhir mahatí mahádbhir deví devébhīr yajatá yájatrāīḥ,
 rujád d̥ḷhāni dádad usrīyāṇām práti gáva uṣásam vávaçanta.

10.11.8^b (Havirdhāna Āṅgi ; to Agni)

yád agna eṣá sámītir bhāvātī deví déveṣu yajatá yajatra,
 rátnā ca yád vibhájāsī svadhāvo bhāgām no átra vāsumentām vitāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5 ; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated páda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated páda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the páda which in the preceding hymns appears in an older form and in primary application: there yajatá (yajaté) yájatrāīḥ is parallel to deví devébhīḥ, whereas yajatra in 10.11.8 is a mere expletive; deví sámītiḥ is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rájasī suméke.

4.56.4^d = 4.16.2 I^d = 4.17.2 I^d; = 4.19.1 I^d = 4.20.1 I^d = 4.21.1 I^d = 4.22.1 I^d =
 4.23.1 I^d = 4.24.1 I^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.57.1^d, sá no m̥ḷātīd̥ḷḇe: 1.17.1^c; 6.60.5^c, tá no m̥ḷāta īd̥ḷḇe.

[4.58.3^d, mahó devó mártyañ á viveça: 8.48.12^b, ámartyo mártyañ áviveça.]

[4.58.10^a, abhy ārsata suṣṭutīm gávyam ājím: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gavīṣṭhira Ātreya ; to Agni)
jāniṣṭa hí jényo ágre áhnām hitó hitéṣv aruśó váneṣu,
dáme-dame saptá rátnā dádhāno ḷgnír hótā ní ṣasādā yájīyān.] cf. 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)
sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram açnuvantu,
dáme-dame saptá rátnā dádhānā ḷçām no bhūtam dvipāde çām cātus-
pade.] 6.74.1^d

[5.1.5^d, 6^a, agnír hótā ní ṣasādā (6^a, ny ásidad) yájīyān : 6.1.2^a, ádhā hótā ny
ásido yájīyān ; 6.1.6^b, hótā mandró ní ṣasādā yájīyān ; 10.52.2^b,
ahám hótā ny ásidam yájīyān.]

5.1.7^b, agním hótāram ḷlate námobhiḥ : 1.128.8^a, agním hótāram ḷlate vásudhi-
tim : 6.14.2^c, agním hótāram ḷlate.

[5.1.8^c, sahástraçr̥ṅgo vṛṣabhás tádojāḥ : 7.55.7^a, sahástraçr̥ṅgo vṛṣabháh.]

[5.1.11^d, éhá deván havirádyāya vaksi : 5.4.4^d, á ca deván, &c.]

5.2.8^{bed} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)
hṛṇīyāmāno ápa hí mād áiyeh prá me devánām vratapá uvāca,
indro vidván ánu hí tvā cacákṣa ténāhám agne ánuçiṣṭa ágām.

10.32.6^{bed} (Kavaṣa Āilūṣa ; to Indra, really Agni)
nidhīyāmānam ápagūḷham apśú prá me devánām vratapá uvāca,
indro vidván ánu hí tvā cacákṣa ténāhám agne ánuçiṣṭa ágām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an
Indra hymn. There the connexion with the general theme is obscure, or at least abrupt :
see the surrounding stanzas. Cf. Th. Baunack, KZ. xxxiv. 565 ; Hillebrandt, Ved. Myth.
ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhírah svápā atakṣam ; 1.130.6^b, rátham ná dhírah
svápā atakṣiṣuḥ.

[5.3.1^b, tvám mitró bhavasi yát sámiddhaḥ : 3.5.4^a, mitró agnír bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agním mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçiḷah çānsam āyóh.

5.3.8^b (Vasuçruta Ātreya ; to Agni)

tvám asyá vyūṣi deva pūrve dūtám kṛṇvāná ayajanta havyáih,
samisthé yád agna íyase rayiṇám devó mártair vásubhir idhiyámānah.

10.122.7^b (Citramahas Vāsiṣṭha ; to Agni)

tvám id asyá uśáso vyūṣṭiṣu dūtám kṛṇvāná ayajanta mánuṣāh,
tvám devá mahayáyyāya vāvṛdhur ájyam agne nimirjánto adhvaré.

5.4.2^a, havyaváḷ agnir ajárahḷ pitá nahḷ : 3.2.2^c, havyaváḷ agnir ajáraç cánohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadryák sám mimihī çrávánsi.

5.4.3^a, viçám kavím viçpátim mánuṣiṇām : 3.2.10^a, viçám kavím viçpátim
mánuṣir iṣah ; 6.1.8^a, viçám kavím viçpátim çáçvatinām.

5.4.4^b, yátamāno raçmibhiḷ sūryasya : 1.123.12^b, yátamānā raçmibhiḷ sūryasya.

[5.4.4^d, á ca deván havirádyāya vakṣi : 5.1.11^d, éhá deván, &c.]

5.4.7^{ab} (Vasuçruta Ātreya ; to Agni)

vayám te agna uktháir vidhema vayám havyáih pávaka bhadraçoce,
asmé rayim viçvāvāram sám invāsmé viçvāni dráviṇāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Māitrāvaruṇi ; to Agni)

vayám te agne samídhā vidhema vayám dáçema suṣṭutí yajatra,
vayám ghṛténādhvarasya hotar vayám deva havíṣā bhadraçoce.

Cf. 4.4.15^a, ayá te agne samídhā vidhema ; and 8.54(Vāl. 6).8^a, vayám ta indra stómebhir vidhema.

5.4.8^a (Vasuçruta Ātreya ; to Agni)

asmákam agne adhvarám juṣasva sáhasah sūno triṣadhastha havyam,
vayám devéṣu sukṛtaḷ syāma çármaṇā nas trivárúthēna páhi.

6.52.12^a (Rjicvan Bhāradvāja ; to Viçve Devāh, here Agni)

imám no agne adhvarám hótar vayunaçó yaja,

çikitvám dáivyam jánam.]

6.52.12^c

7.42.5^a (Vasiṣṭha ; to Viçve Devāh, here Agni)

imám no agne adhvarám juṣasva marútsu indre yaçásam kṛdhi nah,

á náktā barhiḷ sadatām uśásoçántā mitrávaruṇā yajehá.

[5.4.9^d, asmákam bodhy avitá tanúnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, iḷitó agna á vahéndram citram ihá priyam.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahví ṛtasya mātārā ; 9.33.5^b, yahvír ṛtasya
mātārah.

5.5.7^c (Vasuçruta Ātreya; Āpra, to Dāivyā Hotārā)
vātasya pātman̄ ṛitā dāivyā hōtārā mānuṣaḥ,
imām̄ no yajñām̄ ā gatam.

9.5.8^c (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Tisro Devīḥ)
bhāratī pāvamānasya sārasvatīlā mahī,
imām̄ no yajñām̄ ā gaman̄ tisrō devīḥ supēçasaḥ.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^e–10^o: 9.20.4^c, iṣam̄ stotṛbhya ā bhara. Cf. 8.77.8^a, téna stotṛbhya ā bhara,
and 8.93.19^c, káyā stotṛbhya ā bhara.

5.6.5^a (Vasuçruta Ātreya; to Agni)

ā te agna ṛcā havīḥ çukrāsya çociṣas pate,

sūçandra dāsma viçpate hávyavāṭ túbhyam̄ hūyata ṽiṣam̄ stotṛbhya ā bhara.]
☞ refrain, 5.6.1^e–10^o; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)

ā te agna ṛcā havīḥ ḥṛdā taṣṭām̄ bharaṃasi,

té te bhavantūksāṇa ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā havīḥ are inverted; the expression ḥṛdā taṣṭām̄ belongs to ṛcā rather than to havīḥ, as shows ḥṛdā taṣṭām̄ mantrān, 1.67.4; stōmo ḥṛdā taṣṭāḥ, 1.171.2; ḥṛdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso ḥṛdā hūyanta ukthīnaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsmīn̄ . . . ṛṣabhāso ukśāno vaçā . . . avasṛṣṭāsa āhutāḥ, . . . ḥṛdā matim̄ janaye cārum̄ agnāye. One may suspect, without finality, that 5.6.5, which repeats te and túbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlvī. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvam̄ puṣyanti vāryam: 10.133.2^d, viçvam̄ puṣyasi vāryam.

5.6.10^d (Vasuçruta Ātreya; to Agni)

evān̄ agnim̄ ajuryamur̄ gr̄rbhīr̄ yajñēbhīr̄ ānuṣāk,

dādhad̄ asmē suvīryam̄ utā tyād̄ āçvāçvyam̄ ṽiṣam̄ stotṛbhya ā bhara.]

☞ refrain, 5.6.1^e–10^o; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva; to Indra)

utā tyād̄ āçvāçvyam̄ yād̄ indra nāhuṣṭṣv̄ ā,]

☞ 6.46.7^a

āgre vikṣū pradīdayat.

8.31.18^b (Manu Vāivasvata; Damptyor āçīsaḥ)

āsad̄ ātra suvīryam̄ utā tyād̄ āçvāçvyam,

ṽdevānām̄ yā in̄ máno yājamāna iyakṣaty abhīd̄ áyajvano bhuvat.]

☞ refrain, 8.31.15^{cde}–18^{cde}

In 8.6.24 tyād̄ in pāda a is correlated properly with yād̄ in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahusa clans.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlvi. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so ser verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur(yām) yamur = ajuryamur*. Agni is *ajuryā* in 1.146.4; 10.88.13; Agni is held fast in 2.5.1, *çakēma vajīno yāmam*, 'may we be able to hold fast (Agni), the racer'. For haplogy in noun composition see *viçvasuidah* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat stotrē suvíryam*, under 9.20.7.

[5.7.1^d, *ūrjō nāptre sāhasvate*: 8.102.7^c, *ūchā nāptre sāhasvate*.]

5.8.1^d, *dāmūnasam grhāpatim vāreṇyam*: 4.11.5^d, *dāmūnasam grhāpatim amūram*.

5.9.3^d (Gaya Ātreya; to Agni)

utā sma yām çīçum yathā nāvam jāniṣṭārāṇī,
dhartāram mānuṣṇāṇām viçām agnīm svadhvarām.

6.16.40^c (Bharadvāja; to Agni)

ā yām hāste nā khādinam çīçum jātām nā bibhrati,
viçām agnīm svadhvarām.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çīçum yathā jāniṣṭa*, is swallowed but not digested.

5.9.4^d (Gaya Ātreya; to Agni)

utā sma durgrbhīyase putrō nā hvāryāṇām,
purū yō dāgdhāsi vānāgne paçūr nā yāvase.

6.2.9^b (Bharadvāja Bārhaspatya; to Agni)

tvām tyā cid ācyutāgne paçūr nā yāvase,
dhāmā ha yāt te ajara vānā vṛçcānti çikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *agne paçūr nā yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O Agni, like cattle (devour grass) on the meadow.' For Agni's *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryā* (with *putrā* or *çīçu*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlvi. 388.

5.9.7^b (Gaya Ātreya; to Agni)

tām no agne abhī nāro rayīm sahasva ā bhara,
sā kṣepayat sā poṣayad bhūvad vājasya sātāya utāidhi pṛtsū no vṛdhē.]

☞ refrain, 5.9.7^e ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva á bhara,
tvām hí satyó ádbhuto datá vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3^d, bhávā samátsu
no vṛdhé.

[5.10.1^c, prá no rāyá párīnasā: see under 1.129.9.]

[5.10.2^b, krátvā dáksasya mañhánā: 5.18.2^b, svásya dáksasya mañhánā.]

[5.10.6^c, asmákāsaç ca sūrāyaḥ: 1.97.3^b, prásmákāsaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viçvā áças tarīśāni.

[5.10.7^b, stutá stávāna á bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2^a (Sutañbhara Ātreya; to Agni)
yajñásya ketúm prathamám puróhitam agním náras triśadhassthé sám idhire,
índreṇa deváih sarátham sá barhiṣi, sídan ní hótá yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha; to Agni)

yajñásya ketúm prathamám puróhitam haviṣmanta ílate saptá vājīnam,
çṛṇvántam agním ghṛtáprṣṭham ukṣānaṁ pṛñántam devám pṛnaté
suvíryam.

[5.11.2^c, índreṇa deváih sarátham sá barhiṣi: 3.4.11^b, índreṇa deváih sarátham
turébbih; 10.15.10^b, índreṇa deváih sarátham dádhānaḥ.]

[5.11.5^d, á pṛñanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtám sá pāty (5.12.2^d, sapāmy) aruśásya vīṣṇaḥ.

5.13.2^b, sidhrám adyá divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrám adyá divispṛçam.

5.13.5^c (Sutañbhara Ātreya; to Agni)
tvām agne vājasátamaṁ víprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āngirasa; to Agni)

tvām çuṣmin puruhūta vājayántam úpa bruve çatakrato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutañbhara Ātreya; to Agni)
tām adhvaréṣy ílate devám mártā ámartyam,
yájiṣṭham mánuṣe jáne.

10.118.9^c (Uruksaya Āmahiyava; to Agni Rakṣohan)

tām tvā gīrbhír uruksáyā havyaváham sám idhire,
yájiṣṭham mánuṣe jáne.

5.14.3^a (Sutañbhara Ātreya ; to Agni)

tām hí śáçvanta ñlate srucá devám ghṛtaçcútā,
agním havýāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha ; to Indra and Agni)

tá hí śáçvanta ñlata itthá víprāsa útāye,
sabádho vājasātāye.]

cf. 7.94.5^c

[5.14.3^c, agnīm havýāya vólhave : 1.45.6^d ; 3.29.4^d, ágne havýāya, &c.]

[5.14.6^b, stómebhir viçvácarṣanim : 1.9.3^b, stómebhir viçvacarṣane.]

5.15.4^d (Dharuṇa Āñgírāsa ; to Agni)

mātéva yád bhárase paprathānó jānam-jānam dháyase cákṣase ca,
vāyo-vāyo jarase yád dádhdhāṇḥ pári tmánā víṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha ; to Indra and Varuṇa)

á vām rájanāv adhvaré vavṛtyām]havýébhir indrávaruṇā námobhiḥ,]

cf. 1.153.1^b

prá vām ghṛtāci bāhvór dádhdhānā pári tmánā víṣurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words *dádhdhāṇḥ* and *dádhdhānā* which precede the repeated *pāda*. In 5.15.4^d the repeated *pāda* refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of *jarase*). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that *ghṛtāci* is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, *juhú*, *upabhṛt*, *dhruvā*. See TS. I.1.11.2: *juhú*, *upabṛt*, *dhruvāsi ghṛtāci námna*, and cf. the many passages in my Vedic Concordance, beginning with *ghṛtācy asi*. Hence *víṣurūpā*. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the *ghṛtāci pāda* is patterned after the Agni *pāda*.

[5.16.1^d, mártāso dadhiré puráh; 1.131.1^e: 8.12.22^b, devāso dadhire puráh; 8.12.25^b, devás tvā dadhiré puráh.]

5.17.2^a (Pūru Ātreya ; to Agni)

áya hí sváyaçastara āsá vidharman mányase,
tām nákañ citráçociṣāñ]mandráñ paró manīṣáyā.]

cf. 5.17.2^d

5.82.2^a (Çyāvāçva Ātreya ; to Savitar)

áya hí sváyaçastaram savitūḥ kác canā priyām,
ná minánti svarájyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out *vidharman* we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring āśā to Agni's mouth. A good part of the difficulty lies in the vocative vidharman, of obscure meaning; see Bergaigne, iii. 218 note. The repeated pāda in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The pāda 8.72.3^b, namely, rudrāñ paró mañṣáyā, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, mandrāñ paró mañṣáyā: 8.72.3^b, rudrāñ paró, &c.]

[5.18.2^b, svāsya dākṣasya mañhánā: 5.10.2^b, krátvā dākṣasya mañhánā.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (Prayasvanta Ātreyaḥ; to Agni)
hótārañ tvā vṛñīmahé 'gne dākṣasya sādhanam,
yajñēṣu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (Vasūyava Ātreyaḥ; to Agni)

agne viṣvebhīr ā gahi ḷdevēbhīr havyādātaye,]

☞ 5.26.4^b

hótārañ tvā vṛñīmahe.

8.60.1^b (Bhargha Prāgātha; to Agni)

agna ā yāḥ agñibhīr hótārañ tvā vṛñīmahe,
ā tvām anaktu prāyatā havīṣmati yājiṣṭhañ barhīr āsāde.

10.21.1^b (Vimada Āindra, or others; to Agni)

āgnīñ ná svāvṛktibhīr hótārañ tvā vṛñīmahe,
yajñāya stīrñabarhiṣe ví vo máde ḷḥrāñ pāvakaḥoḥiṣam vívakṣase.]

☞ 3.9.8^b

7.94.6^b (Vasiṣṭha; to Indra and Agni)

tā vām gīrbhīr vipanyávaḥ prāyasvanto havāmahe,
medhāsātā saniṣyávaḥ.

8.65.6^b (Pragātha Kāṇva; to Indra)

sutāvantas tvā vayām prāyasvanto havāmahe,
ḷidām no barhīr āsāde.]

☞ 1.13.7^c

The pāda 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zurüstung als hotar in anspruch', where tvā is left out, and ná not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards ná. It would seem that some verb of motion is understood with ā in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding pāda b as parenthetical, and the stanza as late, because its refrain-pāda d is pretty certainly posterior to 3.9.8^b.—The root varj in svāvṛkti, suvṛkti, vṛktābarhiṣ, &c., is related to Avestan varəz; Indo-European verǵ 'work' (*Féργον*); cf. especially pári varj = Avestan pairi varəz 'avoid'. Of this elsewhere.

5.21.3^{a+b} (Sasa Ātreya; to Agni)

tvām viṣve sajóṣaso devāso dūtám akrata,
saparyántas tvā kave ḷyajñēṣu devām ḷlate.]

☞ 1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
 viçve hí tvā sajoṣaso ṽjánāso vṛktábarhiṣaḥ,
 hótāraṁ sádmasu priyám vyánti váryā purú.
 8.23.18^{a+b} (Viçvamanas Vaiyaçva; to Agni)
 viçve hí tvā sajoṣaso deváso dūtám akrata,
 çruṣṭí deva prathamó yajñiyo bhuvah.

3.59.9^b

5.21.3^d: 1.15.7^c; 6.16.7^c, yajñēṣu devám ṽlate.

[5.21.4^a, devám vo devayajyāyā: 8.71.12^a, agníṁ vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ: 3.62.13^c; 9.8.3^c; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya; to Agni)
 prá viçvasāmanu atrivád árcā pávakāçocīṣe,
 yó adhvarēṣv Íḍyo hótā mandrátamo viçí.

8.71.11^d (Suditi Āngirasa, or Purumilha Āngirasa; to Agni)
 ṽagníṁ sūnūṁ sáhaso jātávedasaṁ, danāya váryāṇāṁ, cf. 1.127.1^b
 dvitá yó bhúd amṛto mártyeṣv á hótā mandrátamo viçí.

The distich 5.22.1^{cd}, as a whole, transfuses the páda 4.7.1^b; 8.60.3^c, mandró yájiṣṭho adhvarēṣv íḍyah.

5.22.2^{abcd} (Viçvasāman Ātreya; to Agni)
 ny āgníṁ jātávedasaṁ dádhātā devám ṛtvíjam,
 prá yajñá etv ānuṣág adyá devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ; to Agni)
 ny āgníṁ jātávedasaṁ hotravāham yáviṣṭhyam,
 dádhātā devám ṛtvíjam.
 prá yajñá etv ānuṣág adyá devávyacastamaḥ,
 strṇitá barhír āsáde.

5.26.7, 8 seems to me an extension of 5.22.2; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñāsya devám ṛtvíjam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devám mártāsa útāye; 1.144.5^b, devám mártāsa útāye havāmahe.

[5.22.4^{de}, stómāir vardhanty átrayo gírbhíḥ çumbhanty átrayaḥ: 5.39.5^{de}, giro vardhanty átrayo girah çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girah çumbhanti pūrvāthā.

5.23.2^b: 5.9.7^b, rayím sahasva á bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajoṣasaḥ; 5.21.3^a, tvám viçve sajoṣasaḥ.

5.23.3^b: 5.35.6^c; 8.5.17^a; 6.37^b, jánāso vṛktábarhiṣaḥ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sá hí śmā viçvacarṣaṇir abhímāti sáho dadhé,

ághna eṣú kṣáyeshv á reván naḥ çukra dīdihī dyumát pāvaka dīdihī.

6.48.7^{de} (Çaṁyu Bārhaspatya; to Agni)

brhādbhir agne arcībhiḥ çukreṇa deva çociṣā,

bharādvāje samidhānó yaviṣṭhya reván naḥ çukra dīdihī dyumát pāvaka dīdihī.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ; to Agni)

agnir devéṣu rājaty agnir márteṣv āviçān,

agnir no havyaavāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva; to Agni)

yásmād réjanta kṛṣṭáyaç carkṣtyāni kṛṇvatáḥ,

sahasrasám medhásātāv iva tmānāgnīm dhībhiḥ saparyata.

5.25.5^a, agnis tuviçravastamam: 3.11.6^c, agnis tuviçravastamaḥ.

5.25.6^d: 1.11.2^d, jétaram áparājitam.

[5.25.8^b, grāveocyate brhāt: 10.64.15^c; 100.8^c, grāvā yátra madhuṣúd ucyáte brhāt.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)

eván agnīm vasūyavāḥ sahasānám vavandima,

sá no víçvā áti dvīṣaḥ pársan nāvéva sukrátuḥ.

6.61.9^a (Bharadvāja; to Sarasvatī)

sá no víçvā áti dvīṣaḥ svásīr anyá řtāvārī,

átann áheva sūryaḥ.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yásyā anantó áhrtas tveṣác cariṣṇúr arṇavāḥ, ámaç cārati róruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the řta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, parṣat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)

ágne pāvaka rociṣā mandráyā deva jihváyā,

á deván vakṣi yáḥṣi ca.

6.16.2^c (Bharadvāja ; to Agni)
sá no mandrábhir adhvare jihvábhir yajā mahāḥ,
á devān vakṣi yáḥṣi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
ágne ghr̥tāsya dh̥tibhis ḥtepāno deva ṣocīṣā,
á devān vakṣi yáḥṣi ca.

8.60.19^b

Cf. 2.36.4^a, á vakṣi devān ihá vipra yáḥṣi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
tām tvā ghr̥tasnav imahe citrabhāno swardṣam,
devān á vitāye vaha.

7.16.4^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)
tām tvā dūtām kṛṇmahe yaçastamam devān á vitāye vaha,
viçvā sūno sahaso martabhōjanā rāsva tād yāt tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
ágne viçvebhir á gahi devébhir havýádātaye,
ḥtótaram tvā vṛṇmahe.]

5.20.3^a

5.51.1^c (Svastyātreya Ātreya ; to Viçve Devāḥ, here Agni)
ágne sutāsya pitāye viçvāir ūmebhir á gahi,
devébhir havýádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hótaram tvā vṛṇmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
yájamānāya sunvatá ágne suvíryaṁ vaha,
ḥdevāir á satsi barhīṣi.]

1.12.4^c

8.14.3^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
dhenūṣ ṭa indra sūnītā yájamānāya sunvaté,
gām áçvam pipyúṣi duhe.

8.17.10^c (Irimbiṭhi Kāṇva ; to Indra)
dirghás te astv añkuçó yénā vásu prayáçasi,
yájamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
grāvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,
yájamānāya sunvaté.

Cf. yájamānasya sunvatāḥ under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c ; 8.44.14^c, devāir á satsi barhīṣi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny ãgnīm jātāvedasam, dādhatā devām ṛtvījam, prā yajñā etv ānuṣāg adyā devāvyaacastamah.

5.26.9^c: 1.39.5^c, devāsaḥ sārvaṃ viṣā.

[5.27.1^c, trāivṛṣṇó agne daṣābhiḥ sahasrāiḥ : 8.1.33^b, āsaṅgó agne, &c.]

5.28.6^b (Viṣvavārā Ātreya; to Agni)
 ā juhotaḥ duvasyātāgnīm prayaty ādhvaré,
 vṛṇīdhvām havyavāhanam.

8.71.12^b (Suditi Āngirasa, and Purumīḥa Āngirasa; to Agni)
 ḷagnīm vo devayajyāḡgnīm prayaty ādhvaré, cf. 5.21.4^a
 agnīm dhiṣū prathamām agnīm ārvaty agnīm kṣāitrāya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ giro yantu, to wit : ' (May our songs go) for you to Agni with our divine worship ; to Agni, as the sacrifice proceeds ; to Agni, first at prayer ; to Agni, when (we ask for) steeds ; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7 ; 8.31.14 ; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic ; cf. āgne prayaty ādhvaré, 10.21.6^b ; and indraṃ prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya : 5.30.11^c, purāṃdarāḥ papivān indro asya.]

5.29.10^d (Gauriviti Ḷaktya ; to Indra)
 prānyāc cakrām avṛhaḥ sūryasya kūtśāyānyād vārivo yātave 'kaḥ,
 anāso dāsyuṃr amṛṇo vadhēna nī duryoṇā āvṛṇaṃ mṛdhrāvācam.

5.32.8^d (Gātu Ātreya ; to Indra)
 tyām cid āṛṇam madhupām ḡyānam asinvām vavrām máhy ādad ugrāḥ,
 apādam atrām mahatā vadhēna nī duryoṇā āvṛṇaṃ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24 ; Geldner, *ibid.* ii. 35, 171 ; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dáḡagvāso abhy ārcanty arkāiḥ : see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha : 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya ; to Indra)
 yūjam hí mām ākrthā ād íd indra ḡiro dāsāsya námucer mathāyán,
 āḡmānam cit svaryām vārtamānam prā cakrīyeva ródasi marúdbhyaḥ.

6.20.6^b (Bharadvāja ; to Indra)
 prā ḡyenó ná madirām aṇḡum asmāi ḡiro dāsāsya námucer mathāyán,
 prāvan námīm sāpyām sasāntam pṛṇāḡ rāyā sám íṣā sám svastí.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6 : '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namí Śāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, Göttingische Gelehrte Nachrichten, 1893, pp. 342 ff.; Hillebrandt, Ved. Myth. i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, Ved. Stud. iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, JAOS. xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, RV. Noten, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān indro asya: 5.29.3^d, āhann āhim papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supēcasam māva sṛjanty āstaṁ gāvāṁ sahāsrāi ruçamāso agne,
tivrā indram amamanduḥ sutāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na urūṇāmatrin prēṣo yandhi sutapāvan vājān,
sthā ū śū ūrdhvā ūtī āriṣanyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntīyām rātryām, ÇÇ. 2.6.3; or Sk. prabhātīyām çarvaryām; or Prakrit (Māhār.) pahāyāe rayaṇīe; or even simply Skt. prabhāte. See Ludwig, Der Rīg-Veda, iv. 33; v. 111; Pischel, Ved. Stud. i. 82, note; Bartholomae, Bezz. Beitr. xv. 203, note; Hillebrandt, Ved. Myth. iii. 283, notes 1, 2, 3; Geldner, Ved. Stud. ii. 36; iii. 167; Oldenberg, SBE. xlv. 27 bottom; RV. Noten, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, RV. Noten, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, Ved. Stud. iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, RV. Noten, p. 363, note 4). Yaska, Nirukta, II.25, explains pāritakmyā as 'night'; this suits many RV. passages (see Pet. Lex.), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavrē antāḥ: 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u: 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avaśyū Ātreya; to Indra)

prā te pūrvāṇi kāraṇāni vocam prā nūtanā maghavan yā cakārtha,
çaktivo yād vibhārā rōdasI ubhé jāyann apō mānave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā́ kṛtāni prá nūtanā maghāvā yá cakāra,
yadéd ádevīr ásaḥiṣṭa mayā́ áthābhavat kévalaḥ sómo asya.

The order of the words (vocam) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prá ta indra pūrvyāni prá nūnām víryā vocam̐ prathamā́ kṛtāni, and the páda 5.29.13^b, víryā maghavan yá cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^e, bhárac cakráṃ étaçaḥ sám riṇāti : 1.121.13^b, bhárac cakráṃ étaço náyám indra.

5.31.11^d, puró dádhat saniṣyati krátuṃ naḥ : 4.20.3^b, puró dádhat saniṣyasi krátuṃ naḥ.

[5.32.5^b, amarmāṇo vidád id asya máрма : 3.32.4^d, amarmāṇo mányamánasya máрма.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád índro mahaté dānavāya vādhar yāmiṣṭa sāho ápratitam,
yád im̐ vājrasya prábhṛtāu dadābha víçvasya jantór adhamám cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyātum̐ yátudhanéty áha yó vā rakṣáḥ çúcir asmítý áha,
índras tám̐ hantu mahatá vadhéna víçvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryoṇá ávrṇaṇ̐ mṛdhrāvācam : 5.29.10^d, ní duryoṇá ávrṇaṇ̐ mṛdhrā-vācaḥ.

5.33.5^a (Samvarana Prājāpatya ; to Indra)

vayám té ta indra yé ca náraḥ çárdho jajñānā yātāç ca ráthāḥ,
ásmāñ jagamyād ahiçuṣma sátvā bhágo ná hávyāḥ prábhṛthēsu cāruḥ.

7.30.4^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)

vayám té ta indra yé ca deva stāvanta çūra dádato maghāni,
yáchā sūribhya upamám vārūtham̐ svābhúvo jaraṇām̐ açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated páda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, ví dāçuṣe bhajati sūnāram̐ vásu : 1.40.4^a, yó vāgháte dádāti sūnāram̐ vásu.

5.35.1^{a+c} (Prabhūvasu Āngirasa ; to Indra)

yás te sādhiṣṭhó 'vasa indra krātuṣ ṭám̐ á bhara,
asmábhyam̐ carṣaṇīsāham̐ sásnim̐ vājeṣu duṣṭāram̐.

8.53(Vāl. 5).7^a (Medhya Kāṇva ; to Indra)

yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayám̐ hótṛābhīr utá devāhūtibhiḥ sasavānsō manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgnī ávasā́ gatam asmábhyaṃ carṣaṇā́sahā,
 । má no duḥcā́nsa ṛata.]

☞ 1.23.9^c

We may render 5.35.1: 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53(Vāl. 5).7 are as follows: Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee!' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgīrasa : to Indra)
 yád indra te cátasro yác chūra sánti tistrāḥ,
 yád vā páñca kṣitínám ávas tát sú na á bhara.

6.46.7^c (Çaṇyu Bārhaspatya ; to Indra)
 । yád indra náhuṣṭṣv ā́n] ójo nṛmṇám ca kṛṣṭīsu,
 yád vā páñca kṣitínám dyumnám á bhara satrá vícāvāni páuṣyā.

☞ 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnám á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā páñca kṣitínám by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. $\cup - \cup \cup$, or $\cup - \cup$; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínám as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vṛṣantamasya hūmahe.

[5.35.4^c, svákṣatram te dhṛṣān mánaḥ : 1.54.3^b, svákṣatram yásya dhṛṣató dhṛṣān mánaḥ.]

[5.35.5^a, tvám tám indra mártiyam : 10.171.3^a, tvám tyám indra mártiyam.]

Cf. 1.131.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 ugrám pūrvīṣu pūrvyám hávante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)
 tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 hávante vājasātaye.

8.34.4^b (Nīpātithi Kāṇva ; to Indra)
 á tvā kāṇvā ihāvase hávante vājasātaye,
 । divó amúṣya cāsato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}-15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
 índrā nú pūṣāṇā vayám̐ sakhyáya svastáye,]
 huvéma vājasātaye.

4.31.11^b

8.9.13^b (Çaçakarna Kāṇva ; to Açvins)
 yád adyáçvināv ahám̐ huvéya vājasātaye,
 yát prtsú turváṇe sáhas táç chréṣṭham açvinor ávaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrám̐ pūrvīṣu pūrvyám̐ in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich starken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpften]', following Sāyaṇa, bahvīṣu prajāsu. Geldner, *Ved. Stud.* i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his *Lexicon*, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—Cf. the pāda, devám̐-devám̐ huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jánāso vṛktábarhiṣaḥ ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
 asmákam̐ índra duṣṭáram̐ puroyāvānam̐ ājīṣu,
 sayāvānam̐ dháne-dhane vājayántam̐ avā rátham̐.

8.84.8^b (Uçanas Kāvya ; to Agni)
 tám̐ marjayanta sukrátum̐ puroyāvānam̐ ājīṣu,
 svéṣu kṣáyeṣu vājīnam̐.

For 5.35.7^d cf. vājayanto ráthā iva, 8.3.15 ; 9.67.17 ; and, for the repeated pāda, bhujyūm̐ vājeṣu pūrvyam̐, 8.22.2 ; 46.20.

5.37.1^d: 4.25.4^c, yá índrāya sunāvāméty áha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyāt kṣéme abhí yóge bhavāty ubhé vṛtāu saṁyatí sám̐ jayāti,
 priyáḥ sūrye priyó agná bhavāti yá índrāya sutásomo dáḍāçat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 á tám̐ bhaja sāuçravaséṣv agna ukthá-uktha á bhaja çasyámāne,
 priyáḥ sūrye priyó agná bhavāty új jāténa bhínádad̐ új jánitvāih̐.

Ludwig, iii. 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.3^d, diváç ca gmáç ca rájathaḥ : 1.25.20^b, diváç ca gmáç ca rájasi.

[5.39.3^d, á vājám̐ darṣi sātáye : 9.68.7^d, nṛbhir yató vājam̐ á darṣi sātáye.]

[5.39.4^a, mánhiṣṭham̐ vo maghónām̐ : 8.1.30^b, mánhiṣṭhāso maghónām̐.]

5.39.5^b: 1.10.5^a, ukthám̐ índrāya çánsyam̐.

[5.39.5^{de}, gíro vardhanty átrayo gíraḥ çumbhanty átrayaḥ : 5.22.4^{de}, stómāir vardhanty átrayo girbhíḥ çumbhanty átrayaḥ.]

5.40.1^b (Atri Bhāuma ; to Indra)

á yāhy ádribhiḥ sutám sómam somapate piba,

ṽṽṣann indra vṽṣabhir vṽṥrahantama.]

refrain, 5.40.1^c—3^c

8.21.3^c (Sobhari Kāṇva ; to Indra)

á yāhīmá índavó 'ṽṽpate gópata úrvarāpate,

sómam somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma ; to Indra)

vṽṣā grāvā vṽṣā mádo vṽṣā sómo ayám sutáh,

ṽṽṣann indra vṽṣabhir vṽṥrahantama.]

refrain, 5.40.1^c—3^c

vṽṣā tvā vṽṣanam huve vājriṅ citrábhir útíbhīḥ,

ṽṽṣann indra vṽṣabhir vṽṥrahantama.]

refrain, 5.40.1^c—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva ; to Indra)

vṽṣā grāvā vṽṣā mádo vṽṣā sómo ayám sutáh,

vṽṣā yajñó yám ívasi vṽṣā hávaḥ.

vṽṣā tvā vṽṣanam huve vājriṅ citrábhir útíbhīḥ,

vāvántha hí prátiṣṭutīm vṽṣā hávaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31—33 the words vṽṣā hávaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, *Prol.* pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, ásti sómo ayám sutáh, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktvá háribhyām úpa yāsad arvāṅ : 1.177.1^d, yuktvá hári vṽṣaná yāhy arvāṅ.]

5.40.5^b, 9^b, támasávidhyad āsurāḥ.

5.41.2^{ab}, té no mitró váruṇo aryamáyúr indra ṛbhukṣá marúto juṣanta : 1.162.1^{ab}, má no mitró váruṇo aryamáyúr indra ṛbhukṣá marúto pári khyan.

5.41.6^a (Atri Bhāuma ; to Viṣve Devāḥ, here Vāyu)

prá vo vāyúm rathayújam kṛṇudhvaṁ prá devám vipraṁ panitáram arkáih, iṣudhyáva ṛtasápaḥ púramdhīr vásvir no átra pátnir á dhiyē dhuḥ.

10.64.7^a (Gaya Plāta ; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prá vo vāyúm rathayújam púramdhīm stómāih kṛṇudhvaṁ sakhyáya pūṣanam,

té hi devásya savitūḥ sávīmani krátum sácante sacitāḥ sácetasāḥ.

We may render 5.41.6 : 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, *Ved. Stud.* i. 195, 199 ; Ludwig, *Ueber Methode*, p. 64. The translation is certain, except as to the word iṣudhyávaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, *RV. Noten*, p. 336, that it is later ; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent ; exalt ye Pūṣan with your hymns, in order to obtain his friendship ; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhī vo arce poṣyāvato nṛṇ vāstoḥ pátim tvāṣtāraṁ rārāṇaḥ,
dhānyā sajoṣā dhiṣāṇā námobhir vānaspátīṅr oṣadhī rāyá eṣe.

5.42.16^b (The same)

prāiṣá stómaḥ pṛthivīm antárikṣam vānaspátīṅr oṣadhī rāyé aṣyāḥ,
devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví durmatáu dhāt.

5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170 ; Hillebrandt, *Ved. Myth.* i. 180, 517 ; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, grṇtíe agnir etári ná çuṣáiḥ : 6.12.4^a, sásmákebhir etári ná çuṣáiḥ
(agní ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathá dáçema námasā sudánūn evayá marúto áchoktāu práçrvaso marúto
áchoktāu,
má nó 'hir budhnyò riṣé dhād asmákam bhūd upamātivániḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

má nó 'hir budhnyò riṣé dhān má yajñó asya sridhad ṛtāyóḥ.

For 5.41.16 cf. Bergaigne, *JA.* xiii (1888). 139.

[5.42.3^d, candráṇi deváh savitá suvāti : 7.40.1^c, yád adyá deváh savitá suvāti.]

5.42.16^b, vānaspátīṅr oṣadhī rāyé aṣyāḥ : 5.41.8^d, vānaspátīṅr oṣadhī rāyá eṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣá stómaḥ pṛthivīm antárikṣam vānaspátīṅr oṣadhī rāyé aṣyāḥ,
devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví durmatáu dhāt.

5.43.15^{cd} (The same)

bṛhád váyo bṛhaté túbhyam agne dhiyājūro mithunásasḥ sacanta,
devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví durmatáu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

uráu devā anibādhé syāma.

Only one pāda ; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya ; to Aṣvins)

sám aṣvínor ávasā nūtanena mayobhúvā supráṇīti gamema,
á no rayīm vahatam ótá vírān á víçvāny amṛtā sáubhagāni.

Note that 5.43.11^a = 5.76.4^e.

5.43.10¹ (Atri Bhāuma ; to Viçve Devāḥ)

á námabhir marúto vakṣi víçvān á rūpébhír jātavedo huvānāḥ,
yajñám gíro jaritúḥ suṣṭútīm ca víçve ganta maruto víçva úti.

10.35.13^a (Luça Dhanāka ; to Viçve Devāḥ)

víçve adyá marúto víçva úti víçve bhavantv agnáyaḥ sámiddhāḥ,
víçve no devá ávasá gamantu, víçvam astu dráviṇām vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether víçva úti in 5.43.10^d is to be changed to víçvā úti, 'with every help' (unusual instrumental, and hiatus), is to be negated, because of the same reading in the parallel which he has not noted; cf. also 7.57.7^a, á stutásó maruto víçva úti. The repeated páda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its páda c (with one of four víçva, substituted for úpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viçve Devāḥ)

á no divó bṛhatāḥ párvatād á sárasvatī yajatá gantu yajñám.
hávaṁ deví jujuṣāná ghr̥tāci çagmām no vácam uçatí çṛnotu.

5.76.4^e (Atri Bhāuma ; to Aṣvins)

idám hí vām pradivī sthānam óka imé gṛhá aṣvinedāni duroṇám,
á no divó bṛhatāḥ párvatād ádbhyó yātam iṣam úrjam váhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd}: 5.42.16^{cd}, devó-devaḥ suhávo bhūtu máhyaṁ má no mātá pṛthiví dur-
matáu dhāt.

5.43.16 = 5.42.17 (only one páda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, távāhám asmi sakhyé nyókāḥ.

5.45.4^b (Sadāpṛṇa Ātreya : to Viçve Devāḥ)

sūktébhír vo vácobhir devájuṣṭáir índrā nv ágní ávase huvádhyāi,
ukthébhír hí ṣmā kaváyaḥ suyajñá ávivāsanto marúto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)

okivānsā suté sácān aṣvā sápti ivádane,

índrā nv ágní ávasehá vajriṇā vayám devá havāmahe.

Prima facie the dative ávase in 5.45.4 is better than the instrumental ávasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with ávase or útāye. Possibly, but not certainly, ávasehá = ávasa ihá, with double saṁdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viçve Devāḥ)

á súryo aruhac chukráṃ árṇó 'yukta yád dharito vitápr̥sthāḥ,
udná ná návam anayanta dhírá āçṛṇvatír ápo arvág atisṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[~~6~~ 4.45.2^a

úd vām pr̥kṣáso mádhumanto asthur, á súryo aruhac chukráṃ árṇah,
yásmā ādityá ádhvano rádanti, mitró aryamá váruṇah sajóṣāḥ.] ~~6~~ 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratiksatra Ātreya; to Viçve Devāḥ)

indrāgní mitrávaruṇáditim svāḥ pr̥thivím dyám marútaḥ párvatāḥ apāḥ,
huvé viṣṇuṃ pūśāṇaṃ bráhmaṇas pátim bhágaṃ nú çānsam savitáram útáye.

7.44.1^c (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikráṃ vaḥ prathamám açvinośásam agnín sámiddham bhágaṃ
útáye huve,

índram viṣṇuṃ pūśāṇaṃ bráhmaṇas pátim, ādityán dyávāpr̥thiví
apāḥ svāḥ.] ~~6~~ 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūśāṇaṃ bráhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marútaḥ párvatāḥ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksatra Ātreya; Devapatnīstavaḥ)

utá gná vyantu devápatnīr indrāṇy āgnáyy açvíní ráṭ,
á ródasī varuṇānī çṛṇotu vyántu devír yá rtúr jánInām.

7.34.22^b (Vasiṣṭha; to Viçve Devāḥ)

tá no rāsan rátiṣāco vásūny á ródasī varuṇānī çṛṇotu,
várūtrībhīḥ suçaraṇó no astu tváṣṭā sudátro ví dadhātu ráyaḥ.

It is tempting to assume that the repeated pāda in 7.34.22 is borrowed from the devapatnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of pāda b.—For the accent of ródasī see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhīr havýádātaye.

[5.51.2^b, sátyadharmāṇo adhvarám: 1.12.7^b, sátyadharmāṇam adhvaré.]

5.51.3^b (Svastyātreya Ātreya; to Viçve Devāḥ, here Agni)

víprebhīr vipra santya prátaryāvabhīr á gahi,
devébhīḥ sómapītaye.

8.38.7^a (Manu Vāivasvata; to Viçve Devāḥ, here Indra and Agni)

prátaryāvabhīr á gataṃ devébhīr jenyāvasū,
índrāgní sómapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third pāda of 5.51.3, devébhīḥ sómapītaye, seems stretched secondarily into two: devébhīr [jenyāvasū, índrāgní] sómapītaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viçve Devāḥ, here Vāyu)
 vāyav á yāhi vitāye juṣāṇó havyádātaye,
 píbā sutásyāndhaso abhí práyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
 ágna á yāhi vitāye grṇānó havyádātaye,
 ní hótā satsi barhīṣi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
 prá vírayá čúçayo dadrire vām adhvaryúbhir mádhumantaḥ sutásāḥ,
 váha vāyo niyúto yāhy áchā píbā sutásyāndhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhí práyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣām sómānām (5.51.6^b, sutānām) pítim
 arhathaḥ ; 1.134.6^c, sutānām pítim arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viçve Devāḥ)
 sutá índrāya vāyáve {sómāso dádhyāçiraḥ, }
 nimmnām ná yanti síndhavo 'bhí práyaḥ.

67 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
 sutá índrāya vāyáve váruṇāya marúdbhyaḥ,
 sómā arṣanti viṣṇave.

9.34.2^{abc} (The same)
 sutá índrāya vāyáve váruṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave.

9.65.20^{abc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apsá índrāya vāyáve váruṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave.

The pāda, váruṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsá índrāya váruṇāya vāyáve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dádhyāçiraḥ.

5.51.8^b : 1.44.14^d, açvibhyām uṣāsā sajúḥ.

5.51.8^c—10^c, á yāhy agne atrivát suté raṇa.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
 marútsu vo dadhimahi stóman yajñám ca dhṛṣṇuyá,
 viçve yé mánuṣā yugá {pánti mártyaṃ riṣāḥ. }

68 1.4.2^b

6.16.22^b (Bharadvāja ; to Agni)

prá vaḥ sakhāyo agnáye stómañ yajñám ca dhṛṣṇuyá,
árca gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya: für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d, pānti mārtyam riṣāḥ.

[5.53.10^b, tveṣām gaṇām mārutam nāvyaśnām: 5.58.1^b, stuṣé gaṇām, &c.]

5.53.16^b (Ṣyāvāḥva Ātreya; to Maruts)

stuhī bhojāñ stuvató asya yāmani ráṇan gāvo ná yāvase,
yatāḥ pūrvāñ iva sākhiñr ānu hvaya girá grñhi kāmīnaḥ.

10.25.1^d (Vimada Āindra, or others; to Soma)

ḷbhadram no āpi vātaya máno dáksam utá krátum,
ádha te sakhyé ándhaso ví vo máde ráṇan gāvo ná yāvase vívakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo ná yāvaseṣv á, under 1.91.13^b.

5.54.11^d (Ṣyāvāḥva Ātreya; to Maruts)

āñseṣu va rṣṭāyah patsñ khādāyo ḷvākṣassu rukmá maruto ráthe ḷubhaḥ,
agnibhrājaso vidyúto gābhastyoḥ ḷiprāḥ ḷirṣásu vítatā hiraṇyáyīḥ.

8.7.25^b (Punarvatsa Kāṇva; to Maruts)

vidyúddhastā abhidyavaḥ ḷiprāḥ ḷirṣāñ hiraṇyáyīḥ,
ḷubhrá vy āñjata ḷriyé.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase ḷiprāḥ ḷirṣásu in 5.54.11 is replaced by ḷiprāḥ ḷirṣāñ in 8.7.25. Since the Maruts, collectively, have many heads, the word ḷirṣásu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For ḷiprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d—9^d, ḷubhām yātām ānu ráthā avṛtsata.

[5.55.3^c, virokīṇaḥ sūryasyeva raḷmāyah: 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvāçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyaṃ çārma bahulām ví yantana,
ádhi stotrāsya sakhyāsya gātana ḷcūbhaṃ yātām ānu ráthā avṛtsata.]

☞ refrain, 5.55.1^{d-9^d}

6.51.5^d (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pītaḥ pṛthivi mātār ádhrug ágne bhrātār vasavo mṛlātā naḥ,
viçva ādityā adite sājōṣā asmābhyaṃ çārma bahulām ví yanta.

10.78.8^c (Syūmaraçmi Bhārgava ; to Maruts)

subhāgān no devāḥ kṛṇutā surātnān asmān stotṛṇ maruto vāvṛdhāuāḥ,
ádhi stotrāsya sakhyāsya gāta sanād̐ dhi vo ratnadhéyāni sánti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ádhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām syāma pātayo rayiṇām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād̐ ádhi.

5.56.4^d : 1.37.11^c, prá cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy áruṣi ráthe : 1.14.12^a. yukṣvā hy áruṣi ráthe.

5.56.6^{cd}, yuṅgdhvām hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave : 1.134.3^{bc},
váyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

5.57.7^d, bhakṣiyá vó 'vaso dáivyasya : 4.21.10^d. bhakṣiyá té 'vaso dáivyasya.

5.57.8 = 5.58.8 (Çyāvāçva Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas tívīmaghāso ámṛtā řtajnāḥ,
sátyaçrutaḥ kāvayo yúvāno bṛhadgirayo bṛhád ukṣámāṇāḥ.

[5.58.1^b, stuṣé gaṇām mārutaṃ návyasinām : 5.53.10^b : tveṣām gaṇām, &c.]

5.61.19^c, párvateṣv ápaçritaḥ : 1.84.14^b, párvateṣv ápaçritam.

5.64.1^a, váruṇām vo riçádasam : 1.2.7^b, váruṇām ca riçádasam.

5.64.2^d : 1.127.10^c, viçvasu kṣásu jóguve.

5.65.2^{b+d} (Rātahavya Ātreya ; to Mitra and Varuṇa)

tá hí çréṣṭhavarcasā rájānā dirghaçrúttamā,
tá sátpati řtāvřdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vársiṣṭhakṣatrā urucákṣasā nārā rájānā dirghaçrúttamā,

tá bāhútā na dānsānā ratharyataḥ ḷsākām sūryasya raçmibhiḥ.] ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

té hí satyá r̥tas̥p̥ṛ̥ṣa r̥tāvāno jáne-jane,

sunithásah sudánavo ṽñhōç cid urucákrayah.]

☞ 5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, çárman syāma táva saprāthastame.]

[5.65.5^c, anehásas tvotáyah: 8.47.1^e–18^e, aneháso va útáyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)

tá vām eše ráthānām urvīm gávyūtim ešām,

rātahavyasya suṣṭutīm dadh̥k stómāir manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)

tá vām eše ráthānām ṽindrāgní havāmahe,]

☞ 5.86.4^b

ṽpāti turásya rádhaso, vidvánsā gírvaṇastamā.

☞ 5.86.4^c

There is no difficulty in 5.86.4, whether we render eše by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gávām eše 10.48.9, or rāyá eše, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l. c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineilet auf die weite Flur und zu des Opfres's Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (*sunvató ráthah*, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketunā jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)

bál̥ itthá deva niṣkr̥tām ádityā yajatām b̥hát,

váruṇa mitráryaman vār̥ṣiṣṭham̥ kṣatrām̥ āçathe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)

ṽmáhi vo mahatām ávo, váruṇa mitráryaman,

☞ 8.47.1^a

ṽávānsy á v̥ṇ̥Imahe.]

☞ 8.26.2^c

10.126.2^b (Kulmalabarhiṣa Çāilūsi, or Āñhomuc Vāmadevya; to Viçve Devāh)

tád dhí vayám v̥ṇ̥Imahe váruṇa mitráryaman,

yenā nir āñhaso yūyám pāthá nethá ca mártiyam̥ áti dvīṣah.

Cf. váruṇo mitró aryamá, under 1.26.4^b; and the two pádas 7.59.1^c, tásmā agne váruṇa mitráryaman (noto enclitic agne), and 8.19.35^c, vayám té vo váruṇa mitráryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)

á yád yónim̥ hiraṇyáyam̥ váruṇa mitra sádathah,

ṽdhartárā carṣaṇInám, yantām̥ sumnám̥ riçadasā.

☞ 1.17.2^c

9.64.20^a (Kaṣyapa Mārīca ; to Soma Pavamāna)
 á yád yónim hiraṇyáyam āçur ṛtasya sídati,
 jáhāty āpracetasah.

5.67.2^c: 1.17.2^c, dhartāra carṣaṇinām.

5.67.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^{b-7}^b, várūṇo
 mitró aryamá.

5.67.3^d: 1.41.2^b; 5.52.4^d, pánti mártyaṁ riśáh.

5.67.4^b, ṛtāvāno jáne-jane: 5.65.2^d, ṛtāvānā jáne-jane.

5.67.4^d (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)

té hí satyá ṛtasṛ́ṣa ṛtāvāno jáne-jane,ᵛ

☞ 5.65.2^d

sunthásah sudánavo 'nhóç cid urucákrayah.

3.18.5^c (Irimbiṭhi Kāṇva ; to Ādityas)

té hí putráso áditer vidúr dvéšānsi yótave,

ānhóç cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite : anehásah is cadence in 8.45.11^c; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)

prátár devím áditim johavimi madhyámdina úditā súryasya,

rāyé mitrávaruṇā sarvátātele tokáya tánayāya çám yoh.

5.76.3^b (Atri Bhāuma ; to Açvins)

utá yātām saṁgavé prátár áhno madhyámdina úditā súryasya,

divā náktam ávasā çámtamena nédānm pítir açviná tatāna.

For sarvátātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)

á no gantaṁ riçādasā várūṇa mitra barhānā,

úpemám cārum adhvarám.

8.8.17^a (Sadhvaṁsa Kāṇva ; to Açvins)

á no gantaṁ riçādasemám stómaṁ purubhujá,

kṛtām naḥ suçriyo nareamá dátam abhiṣṭaye.

5.71.2^c (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)

víčvasya hí pracetasā várūṇa mitra rájathah,

içāná pipyataṁ dhíyah.

7.94.2^c (Vasiṣṭha ; to Indra and Agni)

ṛṣṇutám jaritúr hávam,ᵛ indrágnī vānataṁ girah,

içāná pipyataṁ dhíyah.

☞ 7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)

yuvām hí stháh svārpati indraç ca soṃa gópati,
içāná pipyataṃ dhíyaḥ.

5.71.3^a, úpa naḥ sutám á gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutám á gahi.

5.71.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám á gataṃ varuṇa mitra dāçúṣaḥ,
asyá sómasya pítāye.]

☞ 1.16.4^a

☞ 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām ávo varuṇa mitra dāçúṣe,
yám ādityā abhí druhó rákṣathā ném aghám naçad
anehāso va útāyaḥ
suūtāyo va útāyaḥ.]

☞ 8.47.1^a

☞ refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyá sómasya
pítāye.

5.72.1^c–3^c, ní barhiṣi sadataṃ (3^c, sadatām) sómapítāye.

5.72.3^b (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

mitraç ca no varuṇaç ca juṣéthām yajñám iṣṭāye,
ní barhiṣi sadataṃ sómapítāye.]

☞ refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

açvinā vājinivasū juṣéthām yajñám iṣṭāye,
haṃsāv iva patatam á sutám úpa.]

☞ refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvāçva Ātreya; to Indra and Agni)

juṣéthām yajñám iṣṭāye sutám sómaṃ sadhastuti,
indrāgni á gataṃ narā.

5.73.1^d (Pāura Ātreya; to Açvins)

yád adyá stháh parāvāti yád arvāváty açvinā,
yád vā purú purubhujā yád antárikṣa á gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yád vási rocané diváh samudrásyádhi viṣṭāpi,]

☞ 8.34.13^b

yát párthive sádane vṛtrahantama yád antárikṣa á gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác chakrási parāvāti yád
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 36c, bottom.

5.73.2^a (Pāura Ātreya; to Açvins)

ihá tyá purubhútamā purú dānsānsi bíbhratā,
varasyá yāmy ádhriḡu huvé tuviṣtamā bhujé.

8.22.3^a (Sobhari Kāṇva; to Açvins)

ihá tyá purubhútamā devá námobhir açvinā,

arvācinā sv ávase karāmahe] gántārā dāçúṣo ḡhām.]

☞ c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakráṁ ráthasya yemathuḥ.

5.73.5^a (Pāura Ātreya; to Aṇvins)

á yád vām sūryá rátham tíṣṭhad raghuṣyádaṁ sádā,
pári vām aruṣá váyo ghrṇá varanta átápaḥ.

8.8.10^a (Sadhvaṅsa Kāṇva; to Aṇvins)

á yád vām yóṣaṇā rátham átíṣṭhad vājinivasū,
viṇvāny aṇvinā yuvám prá dhítāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imá bráhmāṇi várdhanā: 8.62.4^b, indra bráhmāṇi várdhanā.]

5.74.10^{ab} (Pāura Ātreya; to Aṇvins)

áṇvinā yád dha kárhi cic chuṇrūyátām imám hávam,
vásvīr ū śū vām bhūjaḥ pṛicánti sū vām pīcaḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kárhi kárhi cic chuṇrūyátām imám hávam,

ḷánti śád bhūtu vām ávaḥ.]

☞ refrain. 8.73.1^e–18^c

5.75.1^e–9^e, mádhvī máma ṇrutám hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī; 8.87.5^c, dásrā hiraṇya-
vartanī ṇubhas pati.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátnāni bibhratāv áṇvinā gáchatam yuvám,

rúdrā hiraṇyavartanī juṣaṇá vājinivasū ḷmádhvī máma ṇrutám hávam.]

☞ refrain, 5.75.1^e–9^e

8.8.1^b (Sadhvaṅsa Kāṇva; to Aṇvins)

ḷá no viṇvābhir ūtibhir, áṇvinā gáchatam yuvám,

☞ 7.24.4^a

ḷdásrā hiraṇyavartanī, ḷpibatam somyám mádhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

ḷá me hávam násaty, áṇvinā gáchatam yuvám,

☞ 1.183.5^d

mádhvaḥ sómasya pítāye.

Note that 5.75.2^c = 8.8.1^c.—The páda, rúdrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

ḷáṇvināv éhá gachatam, násatyā má ví venatam,

☞ 1.22.1^b

tiráṇ cid aryayá pári vartír yatam adābhyā ḷmádhvī máma ṇrutám hávam.]

☞ refrain, 5.75.1^e–9^e

5.78.1^b (Saptavadhri Ātreya ; to Aṣvins)

[āṣvināv éhá gachatam] nāsatyā má ví venatam,

1.2.1^b

[hañsāv iva patatam á sutāñ úpa.]

refrain, 5.78.1^c–3^c

For tirāṣ cid arya^{yá} pári see Oldenberg, *Prolegomena*, p. 458, note ; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation arya á. Cf. my remarks under 4.29.1^c.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyaḥ.

5.76.3^b: 5.69.3^b, madhyámdina úditā sūryasya.

5.76.4^c: 5.43.11^a, á no divó brhatāḥ párvatād á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b ; 5.75.7^a, āṣvināv éhá gachatam.

5.78.1^b: 5.75.7^b, nāsatyā má ví venatam.

5.78.1^c–3^c, hañsāv iva patatam á sutāñ úpa.

5.78.3^b: 8.38.4^a, juṣéthām yajñám iṣṭāye ; 5.72.3^b, juṣétām yajñám iṣṭāye.

[5.78.8^a, yáthā váto yáthā vánam : 10.23.4^d, úd id dhūnoti váto yáthā vánam.]

5.79.1^{de}–3^{de}, satyáṣravasi vāyyé sújāte áṣvasūnṛte : 5.79.1^e–10^e, sújāte áṣvasūnṛte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy úchā duhitar divaḥ ; 5.79.2^b, vy áucho duhitar divaḥ.

5.79.6^a: 4.32.12^c, áiṣu dhā vīrávad yáçaḥ.

5.79.6^c, 7^c, yé no rádhānsy áhrayā (7^c, áṣvyā).

5.79.7^b: 4.55.9^a, úṣo maghony á vaha.

5.79.8^a (Satyaṣravas Ātreya ; to Uṣas)

utá no gómatīr iṣa á vahā duhitar divaḥ,

[sākām sūryasya raçmibhiḥ] çukráñ çócadbhir arcibhiḥ [sújāte áṣvasūnṛte.]

c: 1.47.7^d ; e: refrain, 5.79.1^e–10^e

8.5.9^a (Brahmātithi Kāṇva ; to Aṣvins)

utá no gómatīr iṣa utá sātīr aharvidā,

vī pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava ; to Soma Pavamāna)

utá no gómatīr iṣo víçvā arṣa pariṣṭūbhaḥ,

[grñāno jamádagninā.]

3.62.18^a

Cf. the pāda, tvām no gómatīr iṣaḥ, 8.23.29^b.

5.79.8^c: 1.47.7^d; 1.37.2^e; 8.101.2^d, sākān̄ sūryasya raçmibhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ũchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtāsya pānthām ānv eti sādhuḥ: 10.66.13^b, ṛtāsya pānthām ānv emi sādhuḥ.

5.80.4^d: 1.124.3^d, prajānatīva nā diço mināti.

[5.80.6^b, yōseva bhadrā nī riṇṭe āpsaḥ: 1.124.7^d, uṣā hasrēva nī riṇṭe āpsaḥ.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

eṣā pratiçī duhitā divō n̄n̄ ḥ yōseva bhadrā nī riṇṭe āpsaḥ, ḥ cf. 1.124.7^d
vyūrṇvatī dāçuṣe vāryānī pūnar jyōtir yuvatīḥ pūrvāthakaḥ.

6.50.8^d (R̄jiçvan Bhāradvāja; to Viçve Devaḥ; here Savitar)

ḥ no devāḥ savitā trāyamāno ḥ hiraṇyapāṇir yajatō jagamyāt, ḥ cf. 6.50.8^a
yō dātravaṇ uṣāso nā prātikan̄ vyūrṇutē dāçuṣe vāryānī.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçuṣe vāryānī also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, āsya hī svāyaçastaram: 5.17.2^a, āsya hī svāyaçastaraḥ.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

ḥ āsya hī svāyaçastaram ḥ savitūḥ kāc canā priyām, ḥ 5.17.2^a
nā minanti svarājyam.

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yāsya te nū cid ādiçān̄ nā minānti svarājyam,
nā devō nādhrigur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sā hī rātnānī dāçuṣe suvatī savitā bhāgaḥ,
tām bhāgām citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

ḥ yād adyā sūra údite ḥ nāgā mitrō aryamā,
suvatī savitā bhāgaḥ. ḥ 7.66.4^a

The stanza 7.66.4 is less well knit than 5.82.3, suvatī having no object, but the construction continues tolerably in the next stanza, supṛāvīr astu sā kṣāyaḥ. Yet I have little doubt that suvatī savitā bhāgaḥ originated in connexion with rātnānī in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhāgaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ānāgaso ādītaye devāsya savitūḥ savé,
viçvā vāmānī dhīmaḥi.

8.22.18^d (Sobhari Kāṇva ; to Açvins)

suprāvargāṃ suvīryāṃ suṣṭhú vāryam ānādhṛṣṭāṃ rakṣasvinā,
asmīn ṅ vām āyāne vājīnivasū viçvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sá dṛlḥé cid abhī tṛṇatti vājam árvatā¹ sá dhatte ákṣiti çrávaḥ,² 1.40.4^b
tvé devatrā sádā purūvaso viçvā vāmāni dhīmahi.

The word árvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

áchā vada tavásaṃ gīrbhīr ābhī stuhī parjanyaṃ námasā vivāsa,
kánikradad vṛṣabhó jīrādānū réto dadhāty ośadhīṣu gārbham.

8.96.12^b (Tiraçci Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād viviḍḍhi yát ta índro jújoṣat stuhī suṣṭutīm námasā vivāsa,
úpa bhūsa jaritar má ruvanyaḥ çrávāyā vācam kuvīd aṅgá védat.

Prima facie 5.83.1 ought to be the original source of the páda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yásya vraté pṛthiví nánnamīti yásya vraté çaphávaḥ jārbhurīti,
yásya vratá ośadhīr viçvárūpāḥ sá naḥ parjanya máhi çárma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yāḥ sārūpā vírūpā ékarūpā yāsām agnīr iṣṭyā námāni véda,
yā āṅgīrasas tápasehá cakrús tábhyaḥ parjanya máhi çárma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yát kíṃ ca pṛthivyām ádhi : 8.49.7^b ; 50(Val.2).7^b, yád vā pṛthivyām ádhi (8.50.7^b, divi).]

[5.85.3^c, téna viçvasya bhūvanasya rájā : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.]

[5.85.6^b, mahīm devásya nákir ṅ dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sákḥāyam vā sádām íd bhrátaram vā : 1.185.8^b, sákḥāyam vā sádām íj jáspatīm vā.

[5.85.7^d, yát sim ágaç cakrmá çīçráthas tát : 1.179.5^c ; 7.93.7^c, yát sim ágaç cakrmá tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yád riripúr ná diví yád vā ghā satyām utá yán ná vidmá,
sárvā tá ví sya çithiréva devádhā te syāma varuṇa priyāsaḥ.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
viçvāvasur abhi tām no gr̥ṇātu divyó gándharvo rájaso vimánaḥ,
yád vā ghā satyám utá yán ná vidmá dhíyo hinvánó dhíya in no avyāḥ.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá p̥tānāsu duṣṭārā yá vájeṣu çravāyyā,
yá páñca carṣañír abhiḥḥindrāgní tá havāmahe.]

☞ 1.21.3^b

7.15.2^a (Vasiṣṭha Maitravaruṇi ; to Agni)

yáh páñca carṣañír abhi niṣasáda dáme-dame,
[kavír gr̥hápātir yúvā.]

☞ 1.12.6^l

9.101.9^c (Nahuṣa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tām á bhara pávamāna çravāyyam,
yáh páñca carṣañír abhi rayīm yéna vánāmahāi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d: 1.21.3^b; 6.60.14^d, indrāgní tá havāmahe.

5.86.4^a: 5.66.3^a, tá vām eṣe ráthānām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

[tá vām eṣe ráthānām] indrāgní havāmahe,
pátī turásya rádhaso vidvánsā girvaṇastamā.

☞ 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighaninā mṛdhá indrāgní havāmahe,
[tá no mṛḷāta id̥ḷe.]

☞ 1.17.1^c

6.44.5^b (Çaṁyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátīm turásya rádhasaḥ,
tām in nv āsya ródasi [deví çuṣmanī saparyataḥ.]

☞ 6.44.5^l

Cf. indrāgní tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evéndrāgnibhyām áhāvi havyam çuṣyām ghṛtam ná pūtām ádribhiḥ,
tá sūriṣu çrávo bhád rayīm gr̥ṇātsu didhṛtam iṣam gr̥ṇātsu didhṛtam.

8.12.4^b (Parvata Kāṇva ; to Indra)

imám stómam abhiṣṭaye ghṛtam ná pūtām adrivaḥ,
yéna nú sadyá ójasā vavákṣitha.

8.13.12^b (Nārada Kāṇva ; to Indra)

[indra çaviṣṭha satpate] rayīm gr̥ṇātsu dhārāya,
[çrávaḥ sūribhyo am̐tam vasutvanām.]

☞ 8.13.12^a

☞ 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows: 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes *áhāvi* in the sense of *ásāvi*; in this way he is able to make *ádrībhiḥ* depend upon *áhāvi*. But I do not believe that *áhāvi ádrībhiḥ* go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in *ná*, and separates the expression *ghṛtām ná pūtám ádrībhiḥ* which on its face would seem to mean 'like ghee purified by the *ádrī*'. But what part the *ádrī* may have played in purifying ghee escapes my knowledge. Soma is *páripūto ádrībhiḥ* in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, *ghṛtām ná çūci matáyaḥ pavante* 'like pure ghee the prayers flow purified'. The expression *ghṛtām ná pūtám (súpūtám)*, in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two *pādas* without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of *ádrībhiḥ* in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression *ghṛtām ná pūtám ádrīvaḥ*.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prá yé jatá mahiná yé ca nú svayám prá vidmánā bruváta evayāmarut,
krátvā tát vo maruto nádhīṣe çávo dānā mahná tát eṣām ádhrṣṭāso nádrayaḥ.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tán vandasva marútas tán úpa stuhi teṣām hí dhúnīnām,
aráñām ná caramás tát eṣām dānā mahná tát eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding *dānā* as instrumental (probably of *dāmán*). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehere, preise diese Maruts; denn sie sind laut rauschend Radcs Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering *ná* in *aráñām ná caramás* does double service, once as '*gleich*' and once as '*keine*'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, *sáhas*, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached *pāda*, is added secondarily, the author being reminded of it by the ending *tát eṣām* in the penultimate *pāda*.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vīṣā tveṣó yayis taviṣā evayāmarut,
yénā sáhanta rñjata svárociṣa stháraçmāno hiranyáyāḥ svāyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkā utá svayám tanvaḥ çumbhamānāḥ.

The hieratic word *iṣmin* occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-nin* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādḥā pitāram iṣmīṇaṁ rudrāṁ vocanta ḥikvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviśūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the *Çatarudriya* sections of the *Yajur-Vedas* we have *namas tigmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; so my Vedic Concordance in that order. In AV. 1.19.3 we have *rudrāḥ ṇaravyāyātān amitrān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāya hetih pāri vo vṛṇaktu*, TS. 1.1.1.1, et al. (see Concordance). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn = iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vācīmanta iṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vācīmanta ṛṣṭimānto . . . sodbānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīṇ = iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vācīṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīṇaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīṇaḥ* is the secondary formation, as, e. g. *ojasvin : ojasvant*; *bhrājasvin : bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkālī* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthirā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the *Çatarudriya*, *nama iṣumadbhyo dhanvāyibhyaç* (or, *dhanvāyibhyaç*) *ca*; see Concordance.

² See Concordance, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádhā hótā ny āsīdo yájīyān : 5.1.5^d, 6^a ; 6.1.6^b ; 10.52.2^b, all closely similar pādas ; see under 5.1.5^d.]

6.1.4^c : 1.72.3^c, nāmāni cid dadhire yajñīyāni.

[6.1.6^b : see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpātīm çāçvatīnām : 3.2.10^a, viçām kavīm viçpātīm mānuṣīr iṣaḥ ; 5.4.3^a, viçām kavīm viçpātīm mānuṣīṇām.

6.1.9^b (Bharadvāja Bārhaspatya ; to Agni)
só agna ije çaçamé ca márto yás ta ánaṭ samídhā havýádātīm,
yá áhutiṁ pári védā námobhir viçvét sá vāmá dadhate tvótaḥ.

10.122.3^d (Citramahas Vāsiṣṭha ; to Agni)
saptá dhāmāni pariýānn ámartyo dáçad dáçuše sukíte māmahasva,
suvíreṇa rayīṇagne svābhūvā yás ta ánaṭ samídhā tám juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá áhutiṁ pári védā váṣaṭkr̥tim.

[6.1.10^b, námobhir agne samídhotá havýáih̥ : 7.63.5^d, námobhir mitrávaruṇotá havýáih̥.]

6.1.10^c (Bharadvāja Bārhaspatya ; to Agni)
asmá u te máhi mahé vidhema námobhir agne samídhotá havýáih̥, cf. 6.1.10^b
védī sūno sahaso gīrbhír uktháir á te bhadráṅyāni sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yajñáir márto niçitiṁ vedýánaṭ,
viçvam̐ sá deva práti váram agne dhatté dhānyām pátyate vasavyáih̥.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedýánaṭ (Padap. vedýá ánaṭ) to vedýánaṭ = vedýá ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o Sohn der Kraft, mit Liedern und Ukthas, mit Opfer am Altare deine Schärfe zu Stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended vedýā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samídhā, &c. ; gīrbhīḥ, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedýánaṭ, but without regard to the parallel, Roth, *ZDMG*. xlvi. 679 ; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

á yás tatántha ródasī ví bhāsá çrávobhiç ca çravasyàs tárutraḥ,
bṛhádgbhir vājai stháviregbhir asmé revádgbhir agne vitarām ví bhāhi.

6.4.6^b (The same)

á sūryo ná bhānumádgbhir arkáir ágne tatántha ródasī ví bhāsá,
citró nayat pári támānsy aktāḥ çociçā pátmann āuçijó ná díyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nṛvād vaso sádám íd dhehy asmé bhūri tokāya tánayāya paçvāḥ,
pūrvír iço bṛhatír ārēaghā asmé bhadrá sātuçravasāni santu.

9.87.9^c (Uçanas Kāvya ; to Pavamāna Soma)

utá sma ráçim pári yāsi gónām indreṇa soma sarátham punánāḥ,
pūrvír iço bṛhatír jiradāno çikçā çacivas táva tá upaṣṭút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhatam víçucim ámiivā yá no gāyam āvivēça,
[ārē bādhetām nírṭim parácáir] asmé bhadrá sātuçravasāni santu.

☞ I. 24.9^c

For 9.87.9^d cf. the pádas beginning with çikçā çacivas under 1.62.12.

6.2.9^b: 5.9.4^d, ágne paçúr ná yāvase.

6.2.10^a: 4.9.5^a, vési hy ádhvaríyatām.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva deván ágne vocaḥ sumatím ródasyoḥ,
vihí svastím suksitím divó nṛñ dvíço ánhānsi duritá tarema tá tarema
távāvasā tarema.

6.15.15^e (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

[abhi práyānsi súdhitāni hí khyó] ní tvā dadhita ródasī yájadhyāi,

☞ 6.15.15^a

ávā no maghavan vājāsātāv ágne víçvāni duritá tarema tá tarema távā-
vasā tarema.

6.4.3^d: 2.20.5^d, áçnasya cic çiçñathat pūrvyāñi.

6.4.6^b: ágne tatántha ródasī ví bhāsá: 6.1.11^a, á yás tatántha ródasī ví bhāsá.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatáhimāḥ suvírāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yúvānam ádroghavācam matígbhir yáviṣṭham,
yá invatí dráviṇāni práçetā víçvāvarāñi puruváro adhrúk.

6.2.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ saptá víprāso abhí vājáyantaḥ,
nakṣaddābhām táturim parvateṣṭhām ádroghavācam matibhiḥ çávi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yáviṣṭham for Agni (see Macdonell, Vedic Mythology, p. 91) ; çáviṣṭham for Indra. Çavasí is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çáviṣṭha in Grassmann's Lexicon. The word ádroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ çáviṣṭham in 6.2.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yáviṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.2.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yás te yajñéna samídhā ya uktháih : 4.4.7^b, yás tvā nityena havíṣā yá uktháih.]

[6.6.7^c, candráṁ rayím puruvíraṁ bṛhántam : 4.4.4.6^a, nú no rayím, &c.]

[6.7.5^b, mahány agne nákir á dadharṣa : 5.85.6^b, mahím devásya nákir, &c.]

6.7.7^a, ví yó rájānsy ámimíta sukrátuḥ : 1.160.4^c, ví yó mamé rájasi sukratūyáyā.
Cf. 6.8.2^c.

[6.7.7^b, vāiçvānaró ví divó rocaná kavíḥ : 9.85.9^b, árūrucad ví divó, &c.]

6.8.2^a : 1.143.2^a, sá jáyamānaḥ paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vy àntárikṣam amimíta sukrátuḥ : 6.7.7^a, ví yó rájānsi ámimíta sukrátuḥ.]

6.8.6^a, asmákam agne maghávatsu dhāraya : 1.140.10^a, asmákam agne maghávatsu didíhi.

[6.8.7^{a,b}, ádabdhebhis táva gopábhír iṣṭe 'smákam páhi triṣadhasṭha sūrín :
1.143.8^c, ádabdhebhír ádrpítebhír iṣṭé 'nimíṣadbhiḥ pári páhi no jáḥ.]

6.10.1^d : 7.17.4^a, svadhvará karati jātávedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvará kṛṇuhi jātavedāḥ.

[6.10.6^d, ávir vājasya gádhyasya sātáu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yán námasā barhír agnáu : 7.2.4^b, prá vṛñjate námasā, &c.]

[6.11.6^b, devébhír agne agnibhir idhánāḥ : 6.12.6^b, víçvebhír agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya ; to Agni)
sāsmākebhīr etāri nā çuṣāīr agni ṣṭave dāma ā jātāvedāḥ,
drvāno vanvān krātva nārvosrāḥ pitēva jārayāyi yajñāīḥ.

7.12.2^b (Vasiṣṭha Māitrāvaruṇi ; to Agni)
sā mahnā viçvā duritāni sāhvān agni ṣṭave dāma ā jātāvedāḥ,
sā no rakṣiṣad duritād avadyād asmān grṇatā utā no maghōnaḥ.

For 6.12.4^{ab} cf. 5.41.10^c, grṇīté agnir etāri nā çuṣāīḥ ; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293 ; xx. 39 ; Oldenberg, ProL. 464 ; RV. Noten, I. 374.

[6.12.6^b, viçvebhīr agne agnibhīr idhānāḥ : 6.11.6^b, devēbhīr agne, &c.]

6.13.4^a, yās te sūno sahaso gīrbhīr ukthāīḥ : 6.1.10^c, védi sūno, &c.

6.14.2^c, agniṁ hótāram ḷate : 1.128.8^a, agniṁ hótāram ḷate vāsudhitim ; 5.1.7^b,
agniṁ hótāram ḷate nāmobhīḥ.

Cf. 3.20.2^b, āgne hótāram ḷate ; 8.43.20^c, vāhniṁ hótāram ḷato.

6.14.6 = 6.2.11.

6.14.6^c = 6.2.11^e ; 6.15.15^e, tā tarema tāvāvasā tarema.

6.15.3^{b+e} (Vītahavya Āngirasa, or Bharadvāja ; to Agni)
sā tvāṁ dākṣasyāvṛkó vṛdhó bhūr aryāḥ párasyaántarasya tárusaḥ,
rāyāḥ sūno sahaso mártyeṣv ā chardír yacha vītahavyāya saprátho bharád-
vājāya sapráthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya ; to Agni)
sā id agniḥ kápvatamaḥ kápvasakhāryāḥ párasyaántarasya tárusaḥ,
agniḥ pātu grṇató agniḥ sūrín agnir dadātu téṣām ávo naḥ.

6.16.33^a (Bharadvāja ; to Agni)
bharádvājāya sapráthaḥ çárma yacha sahantya,
āgne váreṇyaṁ vásu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardís, in all critical positions : 1.48.15 ; 8.9.1 ; 18.21 ; 27.4 ; 67.6 ; 71.14. Grassmann (as after him others) outlines the problem very neatly in his *Lexicon*, s. v. : 'chardís, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniß hineingedrungen.' For other discussions see Oldenberg, *ZDMG.* lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., várma, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsārītsāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çárma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Páli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī Prākṛit chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between Rig-Veda composition and Rig-Veda redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the diaskewasts had to substitute it for the poets' *chadis*, metre *contradicente*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çárma* and *chardis*. Thus the line, RV. 7.52.2^b, *çárma tokāya tánayāya gopāḥ*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çárma várma chardir asmābhyam yaṅsat*. Almost every qualifying expression that is used with *çárma* is also used with *chardis*; e. g. *trivárútha* 'offering threefold safety', or, *varúthyā*, 'offering safety'; or *várútha* by the side of each:

{ *çárma no yaṅsan trivárútham*, 10.66.5
 { *savitā çárma yachatv asmé trivárútham*, 4.53.6
 { *sá naḥ çárma trivárútham ví yaṅsat*, 8.42.2
 { *çármaṇā nas trivárúthena páhi*, 5.4.8
trivárútham maruto yanta naç chardih, 8.18.21

Cf. also MS. 2.8.7^d: 111.4; KS. 17.6; TA. 2.5.2.

{ *çárma . . . varúthyam tād asmāsu ví yantana*, 8.47.10
 { *bḥaspātih çárma . . . no yamad varúthyam*, 5.46.5
chardir yād vām varúthyam, 6.67.2

{ *bhāvā várútham . . . maghāvadbhyaḥ çárma*, 1.58.9
 { *çárma no yantam ámavad várútham*, 4.55.4
 { *áchidrañ çárma yachata . . . várútham*, 8.27.9
yād vaḥ . . . várútham ásti yac chardih, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urú*, *prthú*, and especially *sapráthaḥ*:

{ *yáchā naḥ çárma sapráthaḥ*, 1.22.15
 { *sapráthaḥ çárma yacha sahantya*, 6.16.33
 { *chardir yacha vítahavyāya sapráthaḥ*, 6.15.3
 { *sapráthaḥ chardir yantam ádābhyam*, 8.5.12

urv asmā áditih çárma yaṅsat, 4.25.5
 { *prá no yachatād avṛkām prthú chardih*, 1.48.15
 { *prásmāi yachatam avṛkām prthú chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādharśam grnaté çárma yaṅsat, 6.49.7
ádhṛṣtam chardir yād vām, 6.67.2
bhāvā . . . maghavan maghāvadbhyaḥ çárma, 1.58.9
chardir yacha maghāvadbhyaç ca máhyam ca, 6.46.9 (cf. 7.74.5; 8.5.12)
çárma tokāya tánayāya gopāḥ, 7.52.2
ádhā smā yacha tanvè tūne ca chardih, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devó devēṣu vānate hí váryam* (6^e, no *dúvaḥ*).

6.15.7^c (*Vítahavya Āngirasa*, or *Bharadvāja*; to *Agni*)
sámiddham agnīm samídhā girá grṇe çúciñ pávakām puró adhvaré dhruvám,
víprañ hótārañ puruvāram adrúhañ kavīñ sumnāir imāhe jātavedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
vīpraṃ hótāram adrúhaṃ dhūmāketuṃ vibhāvasuṃ,
yajñānāṃ ketuṃ imāhe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Māitrāvaruṇi ; to Agni)
tvām agne vanuṣyató ní páhi tvám u naḥ sahasāvann avadyát,
sám tvā dhvasmanvād abhy ètu páthaḥ sám rayí sprhayáyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāṃsi súdhitāni hi khyó ní tvā dadhīta ródasi yájadhyāi,
āvā no maghavan vājasātāv agne viçvāni duritá tarema ṽtá tarema távāvasā
tarema.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)

ārādhi hótā niṣádā yájtyāu abhi práyāṃsi súdhitāni hí khyát,
yájāmahāi yajñīyāu hánta devān ílāmahā ídyān ájyena.

See under 1.135.4 for two very similar pādas

6.15.15^e : 6.2.11^e = 6.14.6^e, **tá tarema távāvasā tarema.**

6.16.2^c : 5.26.1^c ; 8.102.16^c, **á devān vakṣi yáksi ca.**

6.16.5^b, **divodāsāya sunvaté : 4.30.20^c, divodāsāya dāçúṣe ; 6.31.4^d, divodāsāya**
sunvaté sutakre.

[6.16.7^a, **tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]**

6.16.7^c : 1.15.7^c ; 5.21.3^d, **yajñéṣu devām ílate.**

6.16.9^a : 1.14.11^a, **tvām hótā mánurhitaḥ.**

6.16.9^b (Bharadvāja ; to Agni)

ṽtvām hótā mánurhito ṽhānir āsá vidúṣṭaraḥ, 6.1.14.11^a
agne yáksi divó viçāḥ.

7.16.9^b (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sá mandráya ca jihváyā váhnir āsá vidúṣṭaraḥ,
agne rayiṃ maghāvadbhyo na á vaha havýadātini ca sūdāya.

6.16.10^a, **ágna á yāhi vitāye : 5.51.5^a, vāyav á yāhi vitāye.**

6.16.15^c, **dhanamjayám ráṇe-raṇe : 1.74.3^c, dhanamjayó ráṇe-raṇe.**

[6.16.20^a, **sá hí viçvāti párthivā : 6.45.20^c, sá hí viçvāni párthivā.]**

6.16.22^b : 5.52.4^b, **stómaṃ yajñám ca dhṛṣṇuyá.**

6.16.24—] *Part 1 : Repeated Passages belonging to Book VI* [280

6.16.24^b : 1.14.3^c, ādityān mārutaṁ gaṇām.

[6.16.28^a, agnis tigména çocišā : āgne tigména, &c. ; see under 1.12.12.]

6.16.29^b : 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvīraṁ rayīm á bhara jātavedo vicarṣaṇe,]
jahí rákṣāṁsi sukrato.

☞ 1.78.1^b

9.63.28^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)

ṽpunānāḥ soma dhārayéṽndo viçvā ápa sridhaḥ,
jahí rákṣāṁsi sukrato.

☞ 9.63.28^a

6.16.30^{ab} (Bharadvāja ; to Agni)

tvām naḥ pāhy áṅhaso jātavedo aghāyatāḥ,
rákṣā ṇo brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Māitrāvaruṇi ; to Agni)

tvām naḥ pāhy áṅhaso dóṣāvastar aghāyatāḥ,
divā náktam adābhya.

6.16.33^a : 6.15.3^e, bharádvājāya sapráthaḥ.

6.16.35^c (Bharadvāja ; to Agni)

gárbhe mātūḥ pitūṣ pitā vididyutānó aksāre,
sídann ṛtāsya yónim á.

9.32.4^c (Çyāvāçva Ātreya ; to Soma Pavamāna)

ubhé somāvacākaçan mṛgó na taktó arhasi,
sídann ṛtāsya yónim á.

9.64.11^c (Kaçyapa Mārīca ; to Soma Pavamāna)

ūrmír yás te pavitra á devāvīḥ paryákṣarat,
sídann ṛtāsya yónim á.

Cf. ṛtāsya yónim āsādam, under 3.62.13^c.

6.16.36^b : 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.40^c : 5.9.3^d, viçām agnīm svadhvarām.

6.16.44^b, abhí prāyāṁsi vitāye : 1.135.4^b, abhí prāyāṁsi súdhitāni vitāye.

6.16.44^c : 1.14.6^c, á devān sómapṛtaye.

6.16.46^c : 4.3.1^b, hótāraṁ satyayājāṁ ródasyoḥ.

6.16.46^d, uttānāhasto námasā vivāset : 3.14.5^b, uttānāhastā námasopasādya ;
10.79.2^d, uttānāhastā námasādhi vikṣú.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, á te agna řcá havih.

6.18.2^a (Bharadvāja ; to Indra)

sá yudhmáh sátvā khajakṛt samádvā tuvimrakṣo nadanumān řjīśī.
brhādreṇuṣ ṣyāvano mánuṣiṇām ékaḥ kṛṣṭinām abhavat saháva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvá khajakṛt samádvā cúrah satráśád januṣem áśāḥah,
vy ása indrah pṛtanāḥ svóǰā, ádhā víçvanī çatruyántam jaghāna.

☞ 7.20.3^c

Cf. S.1.7^c : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12^c, náśya çátrur ná pratimānam asti : 4.18.4^c, nahí nv áśya pratimānam ásti.]

6.19.1^d (Bharadvāja ; to Indra)

máhán indro nrvád á carṣaṇiprá utá dvibárhā amināḥ sáhobhiḥ.
asmadryāg vāvrdhe víryāyorúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ut sūryo brhád arcīṣy açret purú víçvā jānima mánuṣāṇām.
samó divá dadṛçe rócamaṇaḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er volbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b : 3.32.7^b, brhántam řṣvám ajáram yuvānam ; 6.49.10^c . . . ajáram suṣum-
nám.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāk sám mīmihī çrávánsi.

6.19.5^d, samudré ná sindhavo yádamānāḥ : 3.36.7^a, samudréṇa sindhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātáu : 4.24.3^d ; 7.82.9^d, náras tokásya tánayasya
sātáu (7.82.9^d, sātīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

á no bhara víṣaṇam çuṣmam indra dhanaspṛtam çūçuvāṅsam sudákṣam,
yéna váṅsāma pṛtanāsu çátrūn távotibhir utá jāmīn ajāmIn.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vāikuṅṭha)

sanádvājam vipravīram tarutram dhanaspṛtam çūçuvāṅsam sudákṣam,
dasyuhānam pūrbhidam indra satyām ḥasmábhyam citrām víṣaṇam
rayīm dah.]

☞ refrain, 10.47.1^d—8^d

8.60.12^a (Bharga Prāgātha; to Agni)

yéna váñsāma p̄tanāsu çārdhatas tāranto aryá adiçah,
sá tvám no vardha prāyasā çacivaso jinvā dhiyo vasuvīdah.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, asmábhyañ citráñ v̄ṣṇañ rayīm dāh (10.47.1^d-8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, dhanasp̄tam çūçuvāñsam sudákṣam, was composed to qualify çūṣmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm dhanasp̄tam is rank tautology. The epithets dasyuhánañ p̄rbhídañ are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, áṣāḥhāḥ sāvāñ p̄tanāsu çātrūñ; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmabhyañ citram*.

6.19.9^d (Bharadvāja; to Indra)

á te çūṣmo v̄ṣabhá etu paçcād óttarád adharád á purástāt,
á viçvátó abhí sám etv arvāñ índra dyumnám svārvad dhehy asmé.

6.35.2^d (Nara Bharadvāja; to Indra)

kārhi svit tād indra yán n̄bhír n̄ñ virāír virāñ niḷáyāse jáyājñ,
tridhātu gá ádhi jáyāsi goṣv índra dyumnám svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druhó ápa viçvāyu dhāyi.

6.20.6^b: 5.30.8^b, çíro dāsāsya námucer mathāyán.

6.20.10^c: 1.174.2^b, saptá yát pūrah çárma çáradr̄ dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritáro abhy ārcanty arkáñh: see under 6.50.15.]

6.22.2^d, ádroghavācam matibhiḥ çaviṣṭham: 6.5.1^b, ádroghavācam matibhir̄ yáviṣṭham.

6.23.3^a (Bharadvāja; to Indra)

pātā sutám índro astu sómañ prañenír ugró jaritáram utí,
kártā viríya súṣvaya u lokáni ḷdātá vásu stuvaté kīráye cit.]

cf. 6.23.3^d

6.44.15^a (Çaṁyu Bārhaspatya; to Indra)

pātā sutám índro astu sómañ ḷhántā v̄ṣtrám vājreṇa mandasāñh.]

cf. 4.17.3^c

gántā yajñáñ parāvataç cid áchā vásur dhInám avitá kārúdhāyāh.

In marking the two words kīráye, in 6.23.3, and kārúdhāyāh 'nourishing poets', in 6.44.15, I have indicated my belief that kīrī means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes kīrī to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *vīráya sūsvaye* and *stuvaté kīráye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kīráye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyaḥ* 'he who gives the offering', and *kīréç cin māntram* 'the poet with his mantra only'. In 2.12.6, *coditá . . . yó brahináño nādhmānasya kīréḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kīri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7. 103: 'What gentleman (*kṣatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give *bakshesh*? Who shall gain long life with the gods?'¹ Cf. the *kāravo alpasvāḥ*, 'poets lean of purse', in GB. 1.3.17; Vāit. 24.20. I am sure that in this way the word *kīri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kīri* and *kāru* and *kīstá*, all from the set-root *kari* 'praise' (cf. *kīrti* 'act of praising', IE. type *kṛtī-*), need not to be separated etymologically, and, *yás tvā hṛdá kīriṇā mányamāno . . . jóhaviṃi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kīri*, remarks that *Sāyana* takes *kīri* in the sense of 'poet'. Geldner believes in *Sāyana* more than I do; it would have been well to have listened to him here, not because *Sāyana* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas, vādhiḥ* (*vādhīm*) *vṛtrāṃ vājreṇa mandasānāḥ*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kīráye cit*.

[6.23.3^d, *dātā vāsu stuvaté kīráye cit* : 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c : 3.53.3^c, *édāni barhīr yājamānasya sīda*.

6.23.9^b : 2.14.10^b, *sómebhir im pṛnatā bhojām índram*.

6.24.9^d, *aktór vyūṣṭāu páritakmyāyām* : 5.30.13^d, *aktór vyūṣṭāu páritakmyāyāḥ*.

6.25.4^c (Bharadvāja ; to Indra)

çúro vā çúram vanate çártrāis tanūrúca tārūṣi yát kṛṇvāite,
toké vā góṣu tánaye yád apsú ví krāndasi urvárāsu brávāite.

6.66.8^c (Bharadvāja ; to Maruts)

ṇāsya vartá ná tarutá nv āsti, māruto yám ávatha vājasātāu, 1.40.8^c
toké vā góṣu tánaye yám apsú sá vrajām dārtā párye ádha dyóḥ.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 384.

6.25.9^c : 1.177.5^c ; 10.89.17^c, *vidyāma vástor ávasā grṇántaḥ*.

6.25.9^{cd} (Bharadvāja ; to Indra)

evá na spṛdhaḥ sám ajā samátsv índra rārandhí mithatír ádeviḥ,
vidyāma vástor ávasā grṇánto bharádvājā utá ta índra nūnám.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10 ; 8.80.3 ; 10.24.3.

10.89.17^{cd} (Reṇu Vāiçvāmītra ; to Indra)

evá te vayám indra bhuñjatinám ı vidyáma sumatínám návānám,

~~6.25~~ 1.4.3^c

vidyáma vástor ávasā gṛṇánto viçvámītrā utá ta indra nūnám.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gádhyasya sātáu : 6.10.6^d, ávir vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvám kavím codayo ʼkásātáu tvám kútsāya çuṣṇam dāçuṣe vark,

tvám çiro amarmāṇaḥ pārahann atithigvāya çāṅsyaṁ kariṣyán.

7.19.8^d (Vasiṣṭha Māitrāvaruṇi ; to Indra)

priyāsa it te maghavann abhiṣṭáu náro madema çarané sákhāyah,

ní turváçam ní yádvaṁ çiqthy atithigvāya çāṅsyaṁ kariṣyán.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, ávo yúdhyaṁtaṁ vṛṣabhám dáçadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahí nú te mahimāṇaḥ samasya ná maghavan maghavattvásyā vidmá,

ná rádhaso-rádhaso nūtanasyéndra nákir dadṛça indriyám te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

ká u nú te mahimāṇaḥ samasyāsmát pūrva řṣayo ʼntam āpuḥ,

yán mātāraṁ ca pitāraṁ ca sákám ájanayathās tanvaḥ svāyāḥ.

6.28.7^c, má va stená řçata mághaçansaḥ : 2.42.3^c, má na stená řçata mághaçansaḥ.

6.28.7^d, pári vo hetí rudrásya vṛjyāḥ : 2.33.14^a, pári ño hetí rudrásya vṛjyāḥ ;

7.84.2^c, pári ño hélo váruṇasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja ; to Indra)

çriyé te pádā dúva á mimikṣur dhṛṣṇúr vajrí çavasā dáksīṇavān,

vāsāno átkam surabhím dṛçé kám svār ṇá nṛtav řiró babhūtha.

10.123.7^{cd} (Vena Bhārgava ; to Vena)

ı ūrdhvó gandharvó ádhi náke asthāt, pratyāñ citrá bíbhrad asyáyudhāni,

~~6.29~~ 9.85.12^a

vāsāno átkam surabhím dṛçé kám svār ṇa náma janata priyāṇi.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtú*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhim pariśāyānam āṛṇaḥ.

[6.30.5^d, sākām sūryam janāyan dyām uśāsam: 1.32.4^c, āt sūryam, &c.]

6.31.4^d, dīvodāsāya sunvatē sutakre: 4.30.20^c, dīvodāsāya dāçūṣe; 6.16.5^b, dīvodāsāya sunvatē.

[6.32.1^b, mahó vīráya tavāse turíya: 6.49.12^a, prá vīráya prá tavāse turíya.]

6.32.4^b: 4.22.3^b, mahó vājebhir mahádbhiç ca çuṣmāliḥ.

6.33.2^d (Çunahotra Bhāradvāja; to Indra)
tvām hīndrāvase vívāco hávante carṣaṇāyaḥ çúrasātāu.
tvām víprebhir ví pañīr açāyas tvóta ít sánitā vājam árvā.

7.56.23^d (Vasiṣṭha; to Maruts)
bhūri cakra marutaḥ pitryāny ukthāni yá vaḥ çasyānte purá cit,
marúdbhir ugrāḥ pñtanāsu śālhā marúdbhir ít sánitā vājam árvā.

6.33.5^c (Çunahotra Bhāradvāja; to Indra)
nūnám na indráparāya ca syā bhāvā mṛṭiká utá no abhiṣṭāu,
itthá gṛṇānto mahínasya çárman divi śyāma párye goṣátamaḥ.

6.68.8^c (Bharadvāja; to Indra and Varuṇa)
nú na indrávaruṇā gṛṇánā pñktān rayīm sāuçravasāya devā,
itthá gṛṇānto mahínasya çárdho ı́pó ná nāvá duritá tarema.ı́

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated páda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichthums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewaltigen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pádas, and the obvious sense, show that çárdhas like çárman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, gṛṇatām āpíḥ, 6.45.17. Now the singular mahínasya in a divedatya-hymn makes it probable that 6.33.5 is the mother páda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṭiké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, índra dyumnám svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko víçvasya bhúvanasya rája.

6.40.4^c (Bharadvāja ; to Indra)

á yāhi çáçvad uçatá yayāthēndra mahá mánasā somapéyam,
úpa bráhmāṇi çṛṇava imá nó 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Māitrāvaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtiṁ juṣāṇò 'rvācīnó háribhir yāhi túyam,
[asmínn ū šú sāvane mādayasv]ópa bráhmāṇi çṛṇava imá naḥ.

6.2.18.7^d

Cf. several items beginning with upa brahmāṇi in my Vedic Concordance —For mánasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajóṣāḥ páhi girvaṇo marúdbhiḥ.

[6.41.3^c, etám píba hariva sthātar ugra: 1.33.5^c, prá yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
ámatrebhir ṛjīṣīṇam índraṁ sutébbhir índubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébbhir yajñāvāhasaṁ sómebhiḥ somapátamam,
hótrābbhir índraṁ vāvrdhur vy ānaçuḥ.

6.43.1^c—4^c, ayám sá sóma índra te sutāḥ píba.

6.44.1^{cd}—3^{cd}, sómaḥ sutāḥ sá índra té 'sti svadhāpate mádaḥ.

6.44.5^b, pátiṁ turásya rádhasaḥ: 5.86.4^b, páti turásya rádhasaḥ.

6.44.5^d (Çamyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ [pátiṁ turásya rádhasaḥ,]
tám ín nv ásyā ródasī deví çúṣmaṁ saparyataḥ.

6.5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

ádhā te ápratīṣkutaṁ deví çúṣmaṁ saparyataḥ,
ubhé suçīpra ródasī.

[6.44.9^d, dhánasya sātāv asmán avidḍhi: 1.110.9^a, vājebhir no vājasātāv avidḍhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Bārhaspatya ; to Indra)

índra túbhyam ín maghavann abhūma vayám dātré harivo má ví venāḥ,
nákir āpír dadṛçe martyatrā kím āṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyū Nāudhasa ; to Indra)

kím āṅgá radhracódanaḥ suvānásyāvitéd asi,
kuvít sv índra naḥ çákāḥ.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *cōda rādho maghōnām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Baksheesh', for the same reason, in 6.64.1, *ābhūd u vāsvī dakṣiṇā maghōnī*; cf. 1.123.1, 5. In 7.74.4 the words *codāya rādho grṇatē maghōnī*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turāsya rādhasaḥ* in 6.44.5; *Indrāgni*, *pāti turāsya rādhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *cōda rādhaḥ*, or *codāya rādhaḥ*, from those which contain the root *ced* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāsya stho yājamānasya codāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer'? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Et ipso* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18):

*ahān bluvan yājamānasya coditā
āyajvanah sāksi vīcvasmin bhāre.*

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *paṇi*, *açradhdā*, *apṇat*, *ayajñā*, *āyajyu*, *āditsant*, *ārāvan*, *kṛçā*, *ādāçuri*, *āyajvan*, *āsunvant*, *kavāri*, *ādāçvas*, *āsuṣvi*, &c., not to speak of *ādevayū*, *ādevayant*, *anindrā*, &c. Note particularly the *revān ādāçurīḥ* who neglects to be liberal (*pramamārṣa maghātaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāsya stho yājamānasya codāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (id.) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *ksatriya* in AV. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

*yās pātir vāryāṇām āsi radhrāsya coditā,
indra stotṛṇām avitā dviṣō naḥ pāhy ānhasaḥ.*

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'.
2.12.6:

yó radhrásya coditá yaḥ kṛçásya yó brahmāno nādhmānasya kīrēḥ,
yuktágrāvṇo yó 'vitā suçiprah̄ sutásomasya sá janāsa indrah̄.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet ; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛçá is the opposite of radhrá, and identical with áditsan pañih̄, in 6.53.3, revāñ ádāçuriḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9 ; 8.45.15).

The other passage is 2.34.15 : yáyā radhrām̄ pārāyatháty áñho yáyā nidó muñcátha vanditāram, arváçī sá maruto yá va ūtiḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrá and vanditár the usual pair in behalf of whom the gods exercise their help and care, namely the yájamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative pārāya, either with or without the prepositions áti, úd, nis, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1fg. ; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8 : tám áñhasaḥ píparo dāçvāñsam, 'thou didst help the pious man out of straits'; and, 3.20.4, pársad viçvāti duritā gr̄ñāntam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucétasam tiráç cid áñhaḥ supáthā nayanti in 7.60.6. It seems to me that the dāçvāñ and the gr̄ñāñ in these two passages are the true parallels respectively of radhrá and vanditár, in 2.34.15, and that radhrá means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrá by 'miserable', we disturb this pervading parallelism in the Veda :

yáyā radhrām̄ pārāyatháty áñho
yáyā nidó muñcátha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrá-passage in the Veda which does not gain by this interpretation of the radhrá; but it must be admitted that áradhra does not yield up its secret under our construction of radhrá. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Rig-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, pūrvīḥ ṭa indra niṣṣidho jáneṣu : 3.51.5^a, pūrvír asya niṣṣidho mártyeṣu.

6.44.14^{b+d} (Çaiṇyu Bārhaspatya; to Indra)

asyá máde purú varpāñsi vidvāñ índro vṛtrāñy apratí jaghāna,
tām u prá hoṣi mádhumantam asmāi sómañ víráya çipriṇe píbadhyāi.

7.23.3^d (Vasiṣṭha Māitrāvaruṇi; to Indra)

yujé rátham̄ gavéṣaṇam̄ háribhyām̄ úpa bráhmāñi jujuṣāñam̄ asthuḥ.
ví bādhiṣṭa syá ródasí mahitvéndro vṛtrāñy apratí jaghanvāñ.

8.32.24^b (Medhātithi Kāṇva; to Indra)

ádhvāryav á tú hí šiñcá sómañ víráya çipriṇe,
bhárā sutásya píṭāye.

¹ kṛçá 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pātā sutām indro astu sómam.

[6.44.15^b, hántā vṛtrān vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhd (10.28.7^c, vādhdm) vṛtrān, &c.]

6.44.16^d, vy āsmād dvēṣo yuyāvad vy ānhaḥ: 2.33.2^e, vy āsmād dvēṣo vitarān vy ānhaḥ.

[6.44.17^a, enā mandāno jahí çūra çātrūn: 10.112.1^c, hārṣasva hántave çūra çātrūn.]

6.44.18^b: 1.102.4^e, asmábhyam máhi (1.102.4^e, indra) várivaḥ sugám kaḥ (1.102.4^e, kṛdhi).

6.44.18^c: 1.100.11^e, apām tokāsyā tánayasya jeṣé.

6.44.19^a, á tvā hárayo vṛṣaṇo yujānāḥ: 3.43.6^a, á tvā bṛhānto hárayo yujānāḥ.

[6.44.20^b, ghṛtapriṣo nórmaýo mádantaḥ: 10.68.1^c, giribhrájo nórmaýo, &c.]

6.44.21^b (Çam̐yu Bārhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ pṛthivyá vṛṣā síndhūnām vṛṣabhá stíyānām,
vṛṣṇe ta indur vṛṣabha pipāya svādú ráso madhupéyo várāya.

7.5.2^b (Vasiṣṭha Māitravaruṇi; to Vaiçvānara)

ḷprṣṭo divi dháyy agniḥ pṛthivyám netá síndhūnām vṛṣabhá stíyānām,

☞ 1.98.2^a

sá mánuṣir abhí víço ví bhātí vaiçvānaró vāvṛdhāno váreṇa.

It would seem reasonable to suppose that the repeated páda is prior in the Indra stanza, 6.44.21. Cf. apām netá in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netá, embracing the variants in the repeated páda above.

[6.44.23^b, ayām sūrye adadhāj jyótir antāḥ: 10.54.6^a, yó ádadhāj jyótiṣi jyótiṣi antāḥ.]

6.45.3^{ab} (Çam̐yu Bārhaspatya; to Indra)

mahr̐ asya práñitayaḥ pūrv̐r utá práçastayaḥ,
násyā kṣiyanta utáyaḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahr̐ asya práñitayaḥ pūrv̐r utá práçastayaḥ,
viçvā vásūni dāçuse vy ānaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrv̐ṣṭa indrópamātayaḥ pūrv̐r utá práçastayaḥ sūno hinvásya harivaḥ,
vásvo virásyāpṛço yá nú sádhanta no dhiyo ḷnābhantām anyaké same.]

☞ refrain, 8.39.1^b ff.

Cf. bhadrá utá práçastayaḥ, 8.19.19^c; and, ásann utá práçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yásya viçvāni hástayoḥ.

[6.45.10^b, indra vājānām pate: 1.29.2^c, cīprin vājānām pate.]

6.45.10^c (Çamyu Bārhaspatya; to Indra)

tám u tvā satya somapā ṽindra vājānām pate,
áhūmahi çravasyávaḥ.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vāiyaçva; to Indra)

tám vo vājānām pátim áhūmahi çravasyávaḥ,
áprāyubhir yajñebhir vāvṛdhényam.

Cf. the pāda, juhūmāsi çravasyávaḥ, 8.52(Vāl. 4).4^d, under 1.4.1.

6.45.17^c (Çamyu Bārhaspatya; to Indra)

yó gṛnatám íd ásiṭhāpír utí çiváḥ sákhā,
sá tvám na indra mṛḷaya.

8.80.2^c (Ekadyū Nāudhasa; to Indra)

yó naḥ çáçvat purávíthámrdhro vājasātaye,
sá tvám na indra mṛḷaya.

The repeated pāda occurs also in the form tvám (tuám) na indra mṛḷaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sá hí viçvāni pārthivā: 6.16.20^a, sá hí viçvāti pārthivā.]

[6.45.22^b, puruhūtāya sátvane: 8.45.21^b, purunṛmṇāya sátvane.]

[6.45.25^a, imá u tvā çatakṛato: 8.92.12^a, vayám u tvā, &c.]

6.45.25^c (Çamyu Bārhaspatya; to Indra)

ṽimá u tvā çatakṛato, 'bhí prá ṇonuvur girāḥ,
indra vatsám ná mātārah.

cf. 6.45.25^a

8.95.1^d (Tiraçcī Āṅgīrasa; to Indra)

á tvā gíro rathír ivásthuḥ sutéṣu girvaṇaḥ,
abhí tvā sám anūṣaténdra vatsám ná mātārah.

Cf. gávo vatsám ná mātārah, 9.12.2^b; abhí vatsám ná dhenávaḥ, 9.13.7^b, and vatsám gávo ná dhenávaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çamyu Bārhaspatya; to Indra)

imá u tvā suté-sute náksante girvaṇo girāḥ,
vatsám gávo ná dhenávaḥ.

9.12.2^b (Devala Kāçyapa; to Soma Pavamāna)

abhí víprā anūṣata gávo vatsám ná mātārah,
ṽindraim sómasya pítāye.]

I.16.3^c

Cf. 9.100.7^c, vatsám jātām ná dhenávaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtamañ puruṇām.

6.45.30^b (Çaṁyu Bārhaspatya ; to Indra)
asmākam indra bhūtu te stómo váhiṣṭho ántamañ,
asmāñ rāyé mahé hinu.

8.5.18^b (Brahmātithi Kāṇva ; to Aṇvins)
asmākam adyá vām ayám stómo váhiṣṭho ántamañ,
yuvábhyañ bhūtv aṇvinā.]

☞ 8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance ; us promote to great wealth !' Cf. Neisser, Bezz. Beitr. xviii. 305 ; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance ; yours it shall be, O Aṇvins !' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18^c : 'dazu der klägliche schluss, yuvábhyañ bhūtv aṇvinā.' He does not notice that this páda also is repeated in 8.26.16 : váhiṣṭho vām hávānām stómo dūtó huvañ narā, yuvábhyañ bhūtv aṇvinā : 'The best conveying of calls, the song of praise, as messenger shall call you lither, O ye two heroes ; yours it shall be, ye Aṇvins !' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18 : that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third páda of 8.26.16.—Cf. 8.1.3^c, asmākam bráhmedām bhūtu to.

6.45.32^c (Çaṁyu Bārhaspatya ; to Bṛbu Takṣan)
yásya vāyór iva dravád bhadrá rātiḥ sahasrīñi,
sadyó dānāya máñhate.

10.62.8^d (Nābhānediṣṭha Mānava ; Sāvareñ dānastutiḥ)
prá nūnám jāyatām ayám mánuś tókmeva rohatu,
yáñ sahasrañ çatáçvañ sadyó dānāya máñhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çaṁyu Bārhaspatya ; to Bṛbu Takṣan)
tát sú no víçve aryá á sádā gṛñanti kārāvah,
bṛbūm sahasradātamañ sūrīm sahasrasátamam.

8.94.3^{ab} (Bindu Āñgirasa, or Pūtadakṣa Āñgirasa ; to Maruts)
tát sú no víçve aryá á sádā gṛñanti kārāvah,
marútaḥ sómapítaye.]

☞ 1.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Bṛbu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *toto caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33 : 'immer singen alle sänger über diese [tat] des frommen, Bṛbu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3 : 'das singen uns alle die frommen vor, immerdar die ruhmesänger, "die Marut den Soma zu trinken."' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ari :

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryá á* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥nanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Väl. 6).1^b (see under 8.46.3).

6.46.3^b (Çaṁyu Bārhaspatya; to Indra)

yáḥ satráhā vícarsaṇir índraṁ tám hūmahe vayám,

sáhasramuṣka túvinṛmṇa sátpate ḷbhāvā samátsu no vṛdhé.]

☞ cf. 5.9.7

8.51(Väl.3).5^b (Çruṣṭigu Kāṇva; to Indra)

yó no dātā vásūnām índraṁ tám hūmahe vayám,

vidmā́ hy ásyā sumatīm návyasīm ḷgámema gómati vrajé.]

☞ 8.46.9^d

For 8.51(Väl. 3).5^c cf. under 1.4.3^b.—For *vícarsaṇi* see my remark under 2.5.4.

[6.46.3^d, *bhāvā samátsu no vṛdhé*: 5.9.7^e; 10.7^e; 16.5^e; 17.5^e, *utáidhi pṛtsú no vṛdhé*.]

6.46.4^c (Çaṁyu Bārhaspatya; to Indra)

bádhase jánān vṛṣabhéva manyúnā ghr̥ṣáu mīlhá reṭsama,
asmákam bodhy avitá mahādhané tanúṣv apsú sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā nūdasva maghavann amitrān ḷsuvédā no vásū kṛdhi,]

asmákam bodhy avitá mahādhané bhāvā vṛdháh sákhinām.

☞ 6.48.15^e

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhá* iva.—The phrase, *asmákam bodhy avitá*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çaṁyu Bārhaspatya; to Indra)

yád indra náhuṣiṣv án ójo nṛmṇám ca kṛṣṭiṣu,

ḷyád vā páñca kṣitínām dyumnám á bhara,] satrá víçvāni páuṁsyā.

☞ 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

ḷutá tyád āçvácvyam,] yád indra náhuṣiṣv á,

ágre vikṣú pradīdayat.

☞ 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yád vā páñca kṣitínām dyumnám á bhara*: 5.35.2^c, *yád vā páñca kṣitínām*.

[6.46.9^c, *chardír yacha maghávadbhyaç ca máhyaṁ ca*: 9.32.6^b, *maghávadbhyaç ca máhyaṁ ca*.]

Cf. the cadence *maghávāno vayám ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prá nah puratēva paçya prá no naya pratarám vásyō ácha,
bhāvā supāro atipārayō no bhāvā sūnitir utā vāmānitih.

10.45.9^c (Vatsapri Bhālandana ; to Agni)

yās te adyā kṛṇāvad bhadrāçoce 'pūpām deva ghr̥tāvantaṃ agne,
prá tām naya pratarám vásyō áchābhi sumnām devābhaktaṃ yaviṣṭha.

8.71.6^c (Sudṛiti Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

tvāni rayīm puruvīram āgne dāçuse mártāya,
prá no naya vásyō ácha.

That the pāda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, *Vedic Metre*, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukirti Kākṣivata ; to Indra)

indrah sutrāmā svāvān āvobhiḥ ḷsumṛḷikó bhavatu viçvāvedāḥ,ḷ

bādhatām dvēṣo ābhayaṃ kṛṇotu ḷsuvīryasya pátayah syāma,ḷ

4.1.20^d

4.51.10^d

For the character of this and the next stanza see Arnold, *VM.*, p. 44 ; Oldenberg, *RV. Noten*, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmāṇī hymn, 10.131. Cf. Bloomfield, *JAOS.* xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛḷikó bhavatu viçvāvedāḥ : 4.1.20^d, sumṛḷikó bhavatu jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 9.5.5^d, suvīryasya pátayah syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi
bhadre sāumanasé syāma ; 10.14.6^{cd}, téṣām vayām sumatāu yajñī-
yānām āpi bhadre sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukirti Kākṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasé syāma,
sá sutrāmā svāvān indro asmé ārác cid dvēṣaḥ sanutár yuyotu.

7.58.6^c (Vasiṣṭha ; to Maruts)

prá sá vāci suṣṭutír maghónām idām sūktām marúto juṣanta,
ārác cid dvēṣo vṛṣaṇo yuyota ḷyūyām pāta svastibhiḥ sādā nah.ḷ

refrain, 7.1.20^d ff.

10.77.6^d (Syūmaraçmi Bhārgava ; to Maruts)

prá yád váhadhve marutaḥ parākád yūyām mahāḥ saṃváraṇasya vāsvaḥ,
vidānāso vasavo rādhyasyārác cid dvēṣaḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota?—For 10.77.6 cf. Oldenberg, *RV. Noten*, p. 365.

[6.47.20^c, bḥaspatē prá cikitsā gáviṣṭāu : 1.91.23^d, ubháyebyaḥ prá, &c.]

[6.47.28^d, déva ratha práti havṛyá ḡḥbhāya : 1.91.4^d, rájan soma práti, &c.]

[6.48.1^c, prá-pra vayám amṛtaṁ jātávedasam : 8.74.5^a, amṛtaṁ jātávedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)

vīṣā hy āgne ajāro mahān víbhāsy arcīṣā,

ájasreṇa ṣocīṣā ṣóṣeac chuce sudtībhiḥ sú dīdihī.

7.5.4^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

táva tridhātu pṛthivī utá dyāur váiṣvānara vratám agne sacanta,

tvám bhāsā ródasi ā tatanthájasreṇa ṣocīṣā ṣóṣecānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)

ā yáḥ papráu bhānúnā ródasi ubhé dhūména dhāvate divi,

tiráś támo dadṛṣa ūrmyāsv ā ṣyāvāsv aruṣó vīṣā ṣyāvā aruṣó vīṣā.

7.9.2^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

sá sukrátur yó ví dúrah paṇínám punāno arkám purubhójasam naḥ,

hótā mandró viṣám dāmūnās tirás támo dadṛṣe rāmyāṇām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^d see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)

viṣvāsám ḡḥhāpatir viṣám ási tvám agne mānuṣīṇām,

ṣatám pūrbhír yaviṣṭha páhy áñhasaḥ sameddhāraṁ ṣatám himā stotṛbhyo yé ca dádati.

7.16.10^d (Vasiṣṭha Māitrāvaruṇi ; to Agni)

yé rádhānsi dádaty áṣvyā maghá kāmēna ṣrávaso maháḥ,

tāñ áñhasaḥ pipṛhi partṛbhiṣ tvám ṣatám pūrbhír yaviṣṭhya.

For the metre of the repeated pádas see Part 2, chapter 2, class B 8.

6.48.15^e (Çamyu Bārhaspatya ; to Maruts, or Liṅgoktadevatāḥ)

tveśám ṣárdho ná mārutaṁ tuviṣvāṇy anarvāṇām pūśāṇām sám yáthā ṣatá,

sám sahásrā káriṣac carṣaṇibhya án āvir ḡḷhá vásū karat suvédā no vásū karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā ṇudasva maghavann amitrān suvédā no vásū kṛdhi,

asmákam bodhy avitá mahādhané, bhāvā vṛdháḥ sákhinām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)

ā mā pūṣann úpa drava ṣānsīsam nú te apikarṇā āḡṛṇe,

aghá aryó árātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tāpanti māghā aryó ārātayaḥ,
 āpa dvéśānsy ā kṛtañ yuyutām sūryād ādhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó ārātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (Ṛjīçvan Bhāradvāja ; to Viçve Devāḥ)
 suśó jánanī suvratām nāvyaśibhir gṛbhīr mitrávaruṇā sumnayāntā,
 tá ā gamantu tá ihā çruvantu suksatrāso vāruṇo mitró agniḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 ūpahūtāḥ pitāraḥ somyāso barhiṣyēṣu nidhiṣu priyéṣu,
 tá ā gamantu tá ihā çruvantv ādhi bruvantu tò 'vantv asmān.

6.51.10^c (The same as 6.49.1)
 té hí çréṣṭhavaracasas tá u nas tiró viçvāni duritā náyanti,
 suksatrāso vāruṇo mitró agnir itādhitayo vakmarájasatyāḥ.

For çruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. itāvāno vāruṇo mitró agniḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prá vāyúm áchā bṛhatí manīṣā : 3.33.5^c, prá síndhum áchā bṛhatí manīṣā.

6.49.5^{cd} : 1.183.3^{cd}, yéna narā nāsatyēṣayādhyāi vartir yāthás tánayāya tmāno
 ca ; 1.184.5^c, yātām vartís tánayāya tmāno ca.

6.49.10^c, bṛhāntam ṛṣvām ajārañ suşumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajārañ yūvānam.

[6.49.12^a, prá vīrāya prá tavāse turāya : 6.32.1^b, mahé vīrāya tavāse turāya.]

[6.49.13^a, yó rájañsi vimamé pāṛthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tát savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavo 'dhrṣṭāḥ

6.50.7^d (Ṛjīçvan Bhāradvāja ; to Viçve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣir āmṛktañ dhāta tokāya tánayāya çām yóḥ,
 yūyām hí ṣṭhā bhiṣājo mātṛtamā viçvasya sthātúr jágato jánitriḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eṣā syā mitrávaruṇā nṛcákṣā ubhé úd eti sūryo abhí jmán,
 viçvasya sthātúr jágataç ca gopā ṛjū mārteṣu vṛjinā ca páçyan.]

6.4.1.17^d

10.63.8^b (Gaya Plāta ; to Viçve Devāḥ)
 yā íçire bhúvanasya prácetaso viçvasya sthātúr jágataç ca mántavaḥ,
 té naḥ kṛtād ákṛtād énasas páry adyā devāsaḥ pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no deváh savitá tráyamāṇaḥ : 7.35.10^a, çam̐ no deváh, &c.]

6.50.8^d, vyūrṇuté dāçuṣe vāryāṇi : 5.80.6^c, vyūrṇvatí dāçuṣe vāryāṇi.

[6.50.9^a, utá tvám̐ sūno sahaso no adyá : 1.58.8^a, áchidrā sūno, &c. ; 4.2.2^a, ihá tvám̐ sūno, &c.]

6.50.13^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

utá syá deváh savitá bhágo no 'pám̐ nāpād avatu dánu pápriḥ,
tvāṣṭā devébhīr jānibhiḥ sajóṣā dyáur devébhīḥ p̥rthiví samudráiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utá mātá bṛhaddivá çṇotu nas tvāṣṭā devébhīr jānibhiḥ pitá vácaḥ,
ṛbhukṣá vājo ráthaspátir bhágo raṇváh çánsaḥ çaçamānásyā pātu naḥ.

6.50.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

evá nāpāto máma tásyā dhībhīr bharádvājā abhy ārcanty arkáih,
ḷgná hutáso vásavo 'dhr̥ṣṭā, viçve stutáso bhūta yajatrāḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Māitrāvaruṇi ; to Indra)

evéd indram̐ víṣaṇam̐ vājrabāhum̐ vāsīṣṭhāso abhy ārcanty arkáih,
ḷsá na stutó virávad dhātu gómad, ḷyūyám̐ pāta svastibhiḥ sádā naḥ.

c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dāçagvāso abhy ārcanty arkáih, and 6.21.10^b, jaritāro abhy ārcanty arkáih. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, ṛjū márteṣu vr̥jiná ca páçyan.

6.51.5^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pítalḥ p̥rthivi mātár ádhrug̐ ágne bhrātar vasavo m̐rlātā naḥ,
viçva ādityā adite sajóṣā ḷasmábhyam̐ çárma bahulám̐ ví yanta.

5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evá platéḥ sūnúr aviv̥dhad vo viçva ādityā adite manīṣí,
Içánāso náro ámartyenástāvi jáno divyó gáyena.

6.51.5^d, asmábhyam̐ çárma bahulám̐ ví yanta : 5.55.9^b, asmábhyam̐ çárma bahulám̐ ví yantana.

6.51.7^{ab} (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

má va éno anyákṛtaṁ bhujema má tát karma vasavo yác cáyadhve,
viçvasya hí kṣáyatha viçvadevāḥ svayám̐ ripus̐ tanvám̐ rirīṣiṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrás tán no váruṇo māmahanta çárma tokáya tánayāya gopáḥ,
má vo bhujemānyájātam̐ éno má tát karma vasavo yác cáyadhve.

[6.51.8^b, námo dadhāra pṛthivīm utá dyám : 3.59.1^b, mitró dadhāra, &c.]

6.51.10^c: 6.49.1^d, sukṣatráso váruṇo mitró agnih.

6.51.15^a: 1.15.2^c; 8.7.12^a; 83.9^a, yūyám hí ṣṭhá sudānavaḥ.

6.51.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Maruts)
 ॥yūyám hí ṣṭhá sudānava॥ indrajyeṣṭhā abhidyavaḥ,
 kártā no ádhvann á sugám gopá amá.

ॐ 1.15.2^c

8.83.9^b (Kustidin Kāva ; to Viçve Devāḥ, here Maruts)

॥yūyám hí ṣṭhá sudānava॥ indrajyeṣṭhā abhidyavaḥ,
 adhā cid va utá bruve.

ॐ 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
 ápi pánthām aganmahi svastigám anehásam,
 yéna viçvāḥ pári dvīṣo vṛṇakti vindáte vásu.

8.69.16^e (Priyamedha Āngirasa ; R̥kṣāçvamedhayor dānastutih)

á tú suçipra daṁpate rátham tiṣṭhā hiranyāyam,

ádha dyukṣám sacevahi sahásrapādam aruṣám svastigám anehásam.

Ludwig, 218, renders anehásam in 6.51.16 by 'den unangefeindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tápuṣim hetim asya.

6.52.5^b: 10.59.4^b, pácyema nú sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam
 uccárantam ; 7.104.24^d, má te dṛçan sūryam uccárantam ; 10.59.6^c,
 jyók paçyema sūryam uccárantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, viçve devāsa á gata.

6.52.7^b = 2.41.13^b, çṛṇutá ma imám hávam : 8.73.10^b, çṛṇutám ma imám hávam.

6.52.12^a, imám no agne adhvarám : 5.4.8^a, asmákam agne adhvarám juṣasva ;
 7.42.5^a, imám no agne adhvarám juṣasva.

6.52.12^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni)

॥imám no agne adhvarám॥ hótar vayunaçó yaja,
 cikitván dáivyaṁ jánam.

ॐ 5.4.8^a

8.44.9^c (Virūpa Āngirasa ; to Agni)

samidhāná u santya çúkraçoca ihá vaha,

cikitván dáivyaṁ jánam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here ā vaha governs dāivyaṃ jānam, and cikivān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)

viçve devāḥ çṛṇutémām hávaṃ me yé antárikṣe yá úpa dyávi ṣṭhá,
yé agnijhvá utá vā yájatrā āsádyāsmín barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mádhumattamasya ṽvṣṇaḥ sómasya vṛṣaṇá vṛṣethām,
cf. I.108.3^b

idám vām ándhaḥ páriṣiktam asmé āsádyāsmín barhiṣi mādayethām.

10.17.8^c (Devagravas Yāmāyana; to Sarasvatī)

sárasvati yá sarátham yayátha svadhábhīr devi pitṛbhīr mādanti,
āsádyāsmín barhiṣi mādayasvānamivá iṣa á dheye asmé.

AV. 18.1.42^e; 4.46^e read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, ágniṣarjanyāv ávataṃ dhīyaṃ me: 2.40.5^e, sómāpūṣaṇāv ávataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhiṣi samidhāné agnāu.

6.53.5^b, 7^b, árayā (7^b, paṇínām) hídayā kave.

6.53.5^c–7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, á rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣāṇīm dhīyam açvasám vājasám utá,
ṽnrvát kṛṇuhi vitáye.
cf. 1.13.2^c

9.2.10^b (Medhātithi Kāṇva; to Soma Pavamāna)

goṣá indo nṛṣá asy açvasá vājasá utá,
ṽtmá yajñásya pūrvyāḥ.
cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)
pūṣann ānu prā gā̃ ihi yājamānasya sunvatāḥ,
asmākaṁ stuvatām utā.

6.60.15^b (Bharadvāja ; to Indra and Agni)
indrāgni ṛṇutām hāvaṁ yājamānasya sunvatāḥ,
vītāni havyāny ā gataṁ pibataṁ somyāṁ mādhu.]

6.60.15^d

Cf. yājamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)
ṛṇvāntāṁ pūṣāṇāṁ vayāṁ iryam ānaṣṭavedasam,
īcānaṁ rāyā imahe.

8.26.22^b (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Vāyu)
tvāṣṭur jāmatāraṁ vayāṁ īcānaṁ rāyā imahe,
sutāvanto vāyūṁ dyumnā jānāsaḥ.

8.46.6^c (Vaça Açvya ; to Indra)
tām indraṁ dānam imahe çavasānām ābhīrvam,
īcānaṁ rāyā imahe.

8.53(Vāl.5).1^d (Medhya Kāṇva ; to Indra)
upamāṁ tvā maghōnām jyēṣṭham ca vṛṣabhāṇam,
pūrbhittamāṁ maghavann indra govidam īcānaṁ rāyā imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)
utā ghā sā rathītamaḥ sākhyā sātpatir yujā,
īndro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)
tuvigrīvo vapódarah subāhūr āndhaso mādé,
īndro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvéma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;
8.9.13^b, huvéya vājasātaye.

6.59.3^c, indrā nv āgnī āvasehá vajriṇā : 5.45.4^b, indrā nv āgnī āvase huvādhyāi.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)
indrāgni ā hi tanvaté nāro dhānvāni bāhvōḥ,
mā no asmīn mahādhané pārā varktaṁ gāvīṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmīn mahādhané pārā varg bhārabhṛd yathā,
samvārgam sām rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyaṇa 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahma-datta (JSAI. vii. 340): nirviṇṇakāmabhogebhyo bhārebhya iva bhārikāḥ.

6.59.8^b: 6.48.16^c, aghā aryō árātayaḥ.

6.59.9^d: 1.79.9^b, rayīm viçváyupoṣasam.

6.59.10^b (Bharadvāja ; to Indra and Agni)

indrāgnī ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhír á gatam ḷasyá sómasya pītāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṅsa Kāṇva ; to Açvins)

ḷdiváç cid rocanád ádhy] á no gantaṁ svarvidā,

☞ 1.49.1^b

dhībhir vatsapracetasā stómebhir havanaçrutā.

8.12.23^b (Parvata Kāṇva ; to Indra)

mahántaṁ mahinā vayám stómebhir havanaçrutām,

arkáir abhí prá ṇonumaḥ sám ójase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c-12^c, asyá sóm-asya pītāye.

6.60.5^b: 5.86.4^b, indrāgní havāmahe.

6.60.5^c: 1.17.1^c, tá no mṛlāta idfçe ; 4.57.1^d, sá no mṛlātīdfçe.

6.60.7^b: 1.11.8^b, abhí stómā anūṣata.

6.60.8^{ab}: 4.47.4^{ab}, yá vām sánti puruṣpīho niyūto dāçuse narā.

6.60.9^b: 1.16.5^b; 21.4^b, úpedám sávanam sutám.

6.60.9^c: 8.38.7^c-9^c, indrāgnī sómapītāye.

6.60.14^{ab} (Bharadvāja ; to Indra and Agni)

á no gávyebhir áçvyāir vasavyāir úpa gachatam,

sákhāyāu devāu sakhyāya çambhúvḷindrāgní tá havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)

á no gávyebhir áçvyāiḥ sahásrāir úpa gachatam,

ḷantí śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c-18^c

Translate 6.60.14, 'Come hither with treasures of kino and horses ! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course ; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues :

má no gávyebhir áçvyāiḥ sahásrebhir áti khyatam,
antí śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kino and horses, &c.' Here the later versifier has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pādas with 1.21 ; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indrāgní tá havāmahe.

6.60.15^b: 6.54.6^b, yájamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, píbataṁ somyāṁ mādhu; 8.24.13^b, píbati somyāṁ mādhu.

6.61.3^a: sárasvati devanído ní barhaya; 2.23.8, bḥhaspate devanído ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājínivati.

6.61.5^b: 1.40.2^b, upabrūté dhāne hité.

6.61.7^a (Bharadvāja; to Sarasvatī)
utá syá naḥ sárasvatī ghorá híraṇyavartaniḥ,
vṛtraghní vaṣṭi suṣṭutim.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utá syá naḥ sárasvatī juṣāṇópa çravat subhágā yajñé asmín,
mitájñubhir namasyàir iyáná rāyá yujá cid úttará sákhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no víçvā áti dviṣaḥ: 5.25.9^c, sá no víçvā áti dviṣaḥ.

[6.61.11^{ab}, āpaprūṣi pārhivāny urí rájo antárikṣam: 1.81.5^a, á paprāu pārhivam
rájah.]

6.63.2^d, ná yát páro nántaras tuturyát: 2.41.8^a, ná yát páro nántaraḥ.

[6.63.4^b, prá rātír eti jūrṇíni ghṛtáci: 4.6.3^a, yatá sujūrṇí rātíni ghṛtáci.]

Cf. under 3.19.2.

6.63.7^b, abhí práyo nāsatyā vahantu: 1.118.4^d, abhí práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Açvins)

á vām váyó çvaso váhiṣṭhā [abhí práyo nāsatyā vahantu,] 1.118.4^d
prá vām rátho mánojavā asarjīṣáḥ pṛkṣá iṣidho ánu pūrvīḥ.

7.68.3^a (Vasiṣṭha; to Açvins)

prá vām rátho mánojavā iyarti tiró rájāṅsy açvinā çatótiḥ,
asmábhyaṁ sūryāvasū iyánáḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛc çukráṁ duduhe pṛçṇir údhaḥ: 4.3.10^d, víṣā çukráṁ duduhe
pṛçṇir údhaḥ.

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhane.

[6.66.8^b, máruto yám ávatha vájasātāu : 10.35.14^a ; 63.14^a, yám devāso ávatha vájasātāu.]

6.66.8^c, toké vā gōṣu tánaye yám apsú : 6.25.4^c, toké vā gōṣu tánaye yád apsú.

6.66.11^b rudrásya sūnám havásá vivāse : 1.64.12^b . . . havásā gṛṇīmasi.

[6.67.10^a, ví yád vácām kīstáso bhárante : 7.72.4^b, prá vām bráhmāṇi kárāvo bharante.]

[6.68.2^b, çúrāṇām çáviṣṭhā tá hi bhūtām : 7.93.2^a, tá sánasí çavasānā hi bhūtām.]

[6.68.4^d: dyáuḥ ca pṛthivi bhūtam urvī : 10.93.1^a, máhi dyāvapṛthivi bhūtam urvī.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayím dhatthó vāsumantaṁ puruḥṣám : 4.34.10^b, rayím dhatthá, &c. ; 7.84.4^b, rayím dhataṁ, &c. ; 4.49.4^b, rayím dhataṁ çatagvīnam ; 1.159.5^d, rayím dhataṁ vāsumantaṁ çatagvīnam.

6.68.8^c, itthá gṛṇánto mahínasya çárdhaḥ : 6.33.5^c, itthá gṛṇánto mahínasya çárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indravaruṇā gṛṇāná pṛñktāni rayím sāuçravasáya devā,
[itthá gṛṇánto mahínasya çárdho,] 'pó ná nāvá duritá tarema. 6.35-5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhúrípāçāv ántasya sétu duratyétu ripáve mártyaaya,
rtásya mitrávaruṇā pathá vām apó ná nāvá duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vīṣṇaḥ sómasya vīṣṇā vīṣethām.

6.68.11^d, ásadyāsmín barhīṣi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi çṛṇutaṁ gíro (7^d, hávaṁ) me.

6.70.3^c (Bharadvāja ; to Dyāvapṛthivyāu)

yó vām rjāve krámaṇāya rodasi márto dadáçca dhiṣaṇe sá sādhati,
prá prajābhir jāyate dhármaṇas pári yuvoh siktá viṣurūpāni sāvratā.

8.27.16^c (Manu Vāivasvata ; to Viçve Devāḥ)

prá sá kṣáyani tirate ví mahír iṣo yó vo varāya dáçati, 7.59.2^{cd}

prá prajābhir jāyate dhármaṇas páry áriṣtaḥ sárva edhate, 1.41.2^c

10.63.13^b (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

áriṣtaḥ sá mártó viçva edhate, prá prajābhir jāyate dhármaṇas pári, 1.41.2^c

yám ādityāso náyathā suntibhir áti viçváni duritá svastāye.

Cf. under 1.41.2.—For dhiṣaṇe in 6.70.3^b see Hillebrandt, *Ved. Myth.* i. 176.

6.71.1^a, úd u ṣyá devāḥ savitá hiranyáyā : 2.38.1^a, úd u ṣyá devāḥ savitá sávāya ;
6.71.4^a, úd u ṣyá devāḥ savitá dāmūnāḥ ; 7.38.1^a, úd u ṣyá devāḥ
savitá yāyāma.

6.71.3^d (Bharadvāja ; to Savitar)

ādabdhebbhiḥ savitaḥ pāyúbhiḥ tvám çivébhir adyá pári páhi no gáyam,
hiraṇyajihvaḥ suvitāya návyase rákṣā mákir no agháçaṇsa içata.

6.75.10^d (Pāyu Bhāradvāja ; Liṅgoktadevatāḥ)

bráhmaṇasaḥ pitārah sómyasaḥ çivé no dyāvapṛthiví anehásā,

pūśá naḥ pātu duritád ṛtavṛdho rákṣā mákir no agháçaṇsa içata.

For the repeated pāda cf. under 1.23.9.

6.71.4^a, úd u ṣyá devāḥ savitá dāmūnāḥ : 2.38.1^a, úd u ṣyá devāḥ savitá sávāya ;
6.71.1^a, úd u ṣyá devāḥ savitá hiranyáyā ; 7.38.1^a, úd u ṣyá devāḥ
savitá yāyāma.

6.72.2^d (Bharadvāja ; to Indra and Soma)

indrāsomā vāsāyatha uṣāsam út sūryam nayatho jyótiṣā sahá,

úpa dyám skambháthu skámbhanenáprathatam pṛthivím mātāram ví.

10.62.3^b (Nābhānediṣṭha Mānava ; to Viçve Devāḥ, or Aṅgirasām stutiḥ)

yá ṛténa sūryam árohayan divy áprathayan pṛthivím mātāram ví,

suprajāstvám aṅgirasó vo astu práti grbhñita mānavám sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas shine, ye lead forth the Sun with his light ; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, *Ved. Myth.* ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time ; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstvám aṅgirasó vo astu. Even so the repeated pāda, áprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5 ; 2.15.2 ; 3.31.12 ; 4.42.4 ; 6.17.7 ; 7.86.1 ; 8.89.5 ; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, *indrāsomā pakvām āmāsv antāḥ*: 2.40.2^c, *ābhyām indrah pakvām āmāsv antāḥ*.]

6.72.5^b, *apatyasācam ṣṛūtyam rarāthe*: 1.117.23^d, *apatyasācam ṣṛūtyam rarāthām*.

6.73.1^d (Bharadvāja ; to Bṛhaspati)

yó adribhīṭ prathamajā ṛtāvā bṛhaspātir āṅgirasó havīṣmān,
divibārhajmā prāgharmasāt pitá na á ródasi vṛṣabhó roravīti.

10.8.1^b (Triçiras Tvāṣṭra ; to Agni)

prá ketinā bṛhatá yāty agnír á ródasi vṛṣabhó roravīti,
divāç cid ántān upamān úd ānaḥ apām upāsthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated pāda cf. 3.55.17^a ; 4.58.3^c ; 7.101.1^d.

6.74.1^c: 5.1.5^c, *dāme-dame saptá rātnā dādhanā* (5.1.5^c, *dādhanāḥ*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryām prá vām iṣṭáyó 'ram aṇuvantu,
ḍāme-dame saptá rātnā dādhanā, çám no bhūtam dvipāde çám cátuṣpade.

5.1.5^c

7.54.1^d (Vasiṣṭha ; to Vāstoṣpati)

vāstoṣ pate práti jānihy asmán svāveçó anāmīvo bhavā naḥ,
yát tvémahe práti tán no juṣasva çám no bhava dvipāde çám cátuṣpade.

10.85.43^d (Sūryā Sāvitrī ; to Sūryā)

á naḥ prajám janayatu prajāpatir ājarasāya sám anaktv aryamā,
ádurmaṅgalīḥ patilokám ā viça çám no bhava dvipāde çám cátuṣpade.

10.85.44^d (The same)

ághoracakṣur ápatighny edhi çivá paçúbhyaḥ sumānāḥ suvárcāḥ,
virasúr devákāmā syoná çám no bhava dvipāde çám cátuṣpade.

10.165.1^d (Kapota Nairṛta ; Kapotopahatāu prāyaçcittam)

dévāḥ kapóta iṣitó yád ichán dūtó nirṛtya idám ājagāma,
tāsmā arcāma kṛṇāvāma niṣkṛtiṁ çám no astu dvipāde çám cátuṣpade.

It is ontirely likely that the version of this ancient formulaic pāda in 10.165.1 with astu is later than the forms with bhū. The pāda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under çám na edhi, çám no astu, çám no bhava, çám no bhavantu, and çám no bhūtam ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^c, *ārē bādhetām nirṛtiṁ parācāḥ*: 1.24.9^c, *bādhasva dūrē nirṛtiṁ*, &c.

6.74.2^d: 6.1.12^d, *asmé bhadrá sāuçravasāni santu*.

[6.74.4^c, prá no muñcatāni váruṇasya páçāt : 10.85.24^a, prá tvā muñcāmi váruṇasya páçāt.

6.75.10^d : 6.71.3^d, mákir no aghāçansa içata.

6.75.12^d (Pāyu Bhāradvāja ; to Arrows)

íjíte pári vṛñdhi nó 'çmā bhavatu nas tanúh,
sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Pāyu Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāñáḥ saimpátanti kumará viçikhá iva,
tátrā no bráhmaṇas pátir áditiḥ çárma yachatu viçvāhā çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mátá mitrásya reváto ṛyamno váruṇasya cāneháso va útáyaḥ suútáyo va
útáyaḥ.] d : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ; 1.36.15^{ab},
pāhī no agne rakṣāsaḥ pāhī dhūrtér árávṇaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)
nú me bráhmāṇy agna úc chaçādhi tvám deva maghávadbhyaḥ suṣūdaḥ,
rātāu syāmobháyāsa á te 1yūyám pāta svastíbhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastíbhiḥ
sádā naḥ.

[7.2.4^b, prá vṛñjate námasā barhír agnāu: 6,11.5^a, vṛñjé ha yán námasā, &c.]

7.2.6^b: 1.186.4^b, uśásānāktā sudúgheva dhenúḥ.

7.2.8-11: 3.4.8-11.

7.2.11^b = 3.4.11^b, índreṇa deváih saráthan̄ turébhīḥ: 5.11.2^c, índreṇa deváih
saráthan̄ sá barhīṣi; 10.15.10^b, índreṇa deváih saráthan̄ dádhan̄aḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, sváhā devá amṭā mādayantām.

7.3.2^c: 1.148.4^c, ád asya vāto ánu vāti çociḥ. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná rócase upāké: 4.10.5^c, çriyé rukmó ná rocata upāké.]

7.3.10^b = 7.4.10^b (Vasiṣṭha Māitrāvaruṇi ; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucétasāṃ vatema,
viçvā stotṛbhyo grṇatē ca santu ८yūyām pāta svastībhiḥ sādā naḥ.]

68* refrain, 7.1.20^d ff.

7.60.6^c (Vasiṣṭha ; to Mitra and Varuṇa)

imē mitró varuṇo duḷābhāso 'cetāsāṃ cic citayanti dākṣāḥ,
āpi krātuṃ sucétasāṃ vātantaḥ tirāç cid ānhāḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasiṣṭha Māitrāvaruṇi : to Agni)

sā gṛtso agnīs tārūṇaç cid astu yāto yāviṣṭho ājanīṣṭa mātūḥ,
sām yó vānā yuvāte çucidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya ; to Agni)

agnir ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā
datā,

abhipramurā juhvā svadhvarā inó nā próthamāno yāvase vīṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çucidan to çucidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prel. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasiṣṭha Māitrāvaruṇi ; to Agni)

ayām kavir ākaviṣu prācetā mārteṣv agnir amṛto ní dhāyi,
sā mā no ātra juhuraḥ sahasvaḥ sādā tvé sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)

uçik pāvako aratiḥ sumedhā mārteṣv agnir amṛto ní dhāyi,
iyarti dhūmām aruṣām bhāribhrad ūc chukreṇa çociṣā dyām inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasāṃ vatema : 7.60.6^c . . . vātantaḥ.

7.5.2^a, pr̥ṣṭó divi dháyy agníḥ pr̥thivyám: 1.98.2^a, pr̥ṣṭó divi pr̥ṣṭó agníḥ pr̥thivyám.

7.5.2^b, netá síndhunām vṛṣabhá stíyānām: 6.44.21^b, vṛṣā síndhunām, &c.

7.5.4^d, ájasreṇa ṣocisā ṣóṣucāṇaḥ: 6.48.3^c, ájasreṇa ṣocisā ṣóṣucac chuce.

7.5.6^d, urú jyótiḥ janáyann áryāya: 1.117.21^d, urú jyótiḥ cakrathur áryāya.

7.5.7^a, sá jáyamāṇaḥ paramé vyōman: 1.143.2^a; 6.8.2^a, . . . vyōmani.

7.6.4^d (Vasiṣṭha Māitrāvaruṇi; to Vāiçvānara)

yó apācīne támasi mādantiḥ práciḥ cakāra nítamaḥ gácībhiḥ,
tám iḥānām vásvo agníṃ gr̥ṇīṣé 'nānataṃ damáyantaṃ pṛtanyūn.

10.74.5^b (Gāuriviti Çaktya; to Indra)

gácīva indram ávase kr̥ṇudhvam ánānataṃ damáyantaṃ pṛtanyūn,
ḷṛbhukṣāṇaṃ maghāvānaṃ suvr̥ktīm, bhártā yó vájraṃ náryaṃ purukṣūḥ.

cf. 10.74.5^c

The *Pet. Lex.* and Grassmann, *Lexicon*, s.v. gácīvant, also Grassmann in his Translation, ii. 360, 915, read gácī va for gácīva in 10.74.5^a. Cf. 10.104.3, dhibhír viçvābhiḥ gácīyā gr̥ṇānāḥ, and 8.96.13, ávat tám indraḥ gácīyā. Yet I do not regard the correction as certain, because the instrumental of gácī in the RV. is always gácīyā, and it would be a curious accident that the solitary form gácī should happen to be followed by vas, so as to produce the confusing effect gácīvas. We should expect gácīvantam indram for gácīva indram, and possibly that is precisely what gácīva indram stands for, gácīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. gácīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnír mandró mádhuvacā ṛtāvā.

7.7.7 = 7.8.7 (Vasiṣṭha Māitrāvaruṇi; to Agni)

nū tvám agna imāhe vásiṣṭhā iḥānām sūno sahaso vásūnām,
iṣaṃ stotṛbhyo maghāvadbhya ānaḍ ḷyūyám pāta svastībhiḥ sādā naḥ.]

refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, çám yát stotṛbhya āpāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirás támo dadṛçe rāmyāṇām: 6.48.6^c, . . . dadṛça úrmyāsv á.

7.10.5^a (Vasiṣṭha Māitrāvaruṇi; to Agni)

mandráṃ hótāram uçijo yáviṣṭham agníṃ víça ḷlate adhvaréṣu,
ḷsá hí kṣápāvān ābhavad rayīṇám, átandro dūtó yajáthāya devān. 1.70.5^a

10.46.4^a (Vatsapri Bhālandana; to Agni)

mandráṃ hótāram uçijo námobhiḥ práñcam yajñám netāram adh-
varāṇām,

viçám akr̥ṇvann aratīm pávakám havyaváham dádható mánuṣeṣu.

7.10.5^c, sá hí kṣapāvān ābhavad rayiṇām : 1.70.5^a, sá hí kṣapāvān agní rayiṇām.

7.11.1^a (*Vasiṣṭha Māitrāvaruṇi* ; to Agni)

mahān asy adhvarásya praketo ná ṛté tvád amftā mādayante,
ā viçvebhiḥ sarátham yāhi deváir ny āgne hótā prathamāḥ sadehá.

10.104.6^d (*Aṣṭaka Vāiçvāmitra* ; to Indra)

ḷpa bráhmāni harivo háribhyañi, sómasya yāhi pítāye sutásya, 1.3.6^b
indra tvā yajñāḥ kṣámamānam ānaç dāçvāñ asy adhvarásya praketaḥ.

There is no reason to question that the repeated pāda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pādas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāṇām.

[7.11.2^{ab}, tvām ṛlate ajiráñ dūtyāya havīṣmantaḥ sádám ín mánuṣāsaḥ : 10.70.3^{ab},
çaçvattamám ṛlate dūtyāya havīṣmanto manuṣyāso agním.]

7.11.4^d (*Vasiṣṭha Māitrāvaruṇi* ; to Agni)

agnír içe bṛható adhvarásyāgnír viçvasya havīṣaḥ kṛtásya,
krátum hy āsya vásavo juṣántáthā devá dadhire havyvavāham.

10.52.3^d (*Agni Sāucika* ; to Devāḥ, here Agni)

ayám yó hótā kíṛ u sá yanásya kām ápy ūhe yát samañjánti devāḥ,
áhar-ahar jāyate māsí-māsy áthā devá dadhire havyvavāham.

Cf. the catenary pāda 10.52.4^a, máñ devá dadhire havyvavāham, and 10.46.10^a, yám tvā devá dadhiré havyvavāham.

7.12.2^b : 6.12.4^b, agní ṣṭave dáma ā jātávedāḥ.

7.13.2^b : 3.6.2^a, ā ródasi aprṇā jāyamānaḥ : 4.18.5^d ; 10.45.6^b, ā ródasi aprṇā jāyamānaḥ.

7.14.1^a : 3.10.3^b, samídhā jātávedase.

7.14.2^a, vayám te agne samídhā vidhema : 4.4.15^a, ayá te agne samídhā vidhema ;
5.4.7^a, vayám te agna uktháir vidhema.

7.14.2^d, vayám deva havīṣā bhadrāçoce ; 5.4.7^b, vayám havvyáñḥ pāvaka bhadrāçoce.

7.14.3^c (*Vasiṣṭha Māitrāvaruṇi* ; to Agni)

ā no devébhír ūpa deváhūtim āgne yāhí vāṣaṭkṛtīm juṣāñāḥ,
túbhyañ deváya dáçataḥ syāma ḷyūyám pāta svastíbhíḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te deváya dáçataḥ syāma mahó no rátnā ví dadha iyānāḥ.

7.15.2^a : 9.101.9^c, yáḥ páñca carṣaṇír abhí ; 5.86.2^c, yá páñca carṣaṇír abhí.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavír gṛhápátiṛ yúvā.

7.15.6^c, yájiṣṭho havývaváhanaḥ: 1.36.10^b; 1.44.5^d, yájiṣṭhaṃ havývaváhana; 8.19.21^c, yájiṣṭhaṃ havývaváhanam.

7.15.8^c (Vasiṣṭha Māitrāvaruṇi; to Agni)

ksápa usráç ca dídihi svagnáyas tváyā vayám,
suvíras tvám asmayúḥ.

8.19.7^c (Sobhari Kāṇva; to Agni)

svagnáyo vo agnibhiḥ syáma sūno sahasa ūrjāṃ pate,
suvíras tvám asmayúḥ.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, *L'Antithèse Védique*, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb. . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agní rákṣānsi sedhati.

7.15.10^c, çúciḥ pāvaká ídyaḥ: 2.7.4^a, çúciḥ pāvakó vāndyaḥ.

7.15.11^b: 1.79.4^b, íçānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Māitrāvaruṇi; to Agni)

ágne rákṣā ṇo áñhasaḥ práti śma deva ríṣataḥ,
tápiṣṭhāir ajáro daha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)

ágne ní pāhi nas tvám práti śma deva ríṣataḥ,
bhindhí dvéṣaḥ sahaskrta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bohrängniss, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hütler über uns, gegen die uns schädigenden'; Grassmann, 'Bohüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe ríṣataḥ as accusative plural governed by práti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvám naḥ pāhy áñhaso dóṣāvastar aghāyatáḥ: 6.16.30^{ab}, tvám naḥ pāhy áñhaso jātavedo aghāyatáḥ.

- 7.16.1^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 ená vo agnīm námasorjó nápātam á huve,
 [priyám cétisṭham aratīm svadhvarám] viçvasya dūtām amṣtam. ८२२ १.१२८.८^b
 8.44.13^a (Virūpa Āṅgīrasa : to Agni)
 ūrjó nápātam á huve 'gnīm pavakáçociṣam,
 asmīn yajñé svadhvaré.
- 7.16.1^c, priyám cétisṭham aratīm svadhvarám : 1.128.8^b, priyám cétisṭham aratīm
 ny èrire.
- 7.16.3^a (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 úd asya çocír asthād ājuhvānasya mlhūṣaḥ,
 úd dhūmāso aruṣāso divispīçāḥ sām agnīm indhate nāraḥ.
 8.23.4^a (Viçvamanas Vāiṣyaçva ; to Agni)
 úd asya çocír asthād didiyūso vy ājāram,
 tāpurjambhasya sudyūto ganaçriyaḥ.
- 7.16.4^b : 5.26.2^c, devān ā vitāye vaha.
- 7.16.6^b : 1.15.3^c, tvām hí ratnadhā āsi.
- 7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭaraḥ.
- 7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ.
 [7.16.11^b, pūrṇām vivaṣṭy āsicam : 2.37.1^b, ādhvaryavaḥ sá pūrṇām vaṣṭy āsicam.]
- 7.16.12^b : 3.11.4^c, vāhnīm devā akr̥vata.
- 7.16.12^c, dādhāti rátnaṁ vidhaté suvīryam : 4.12.3^c, dādhāti rátnaṁ vidhaté
 yāviṣṭhaḥ ; cf. under 4.44.4^d.
- 7.17.3^b : 3.6.6^d, svadhvarā kṛṇuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
 jātavedāḥ.
- 7.17.4^a : see preceding item.
- 7.17.7^a, tè te devāya dāçataḥ syāma : 7.14.3^c, tūbhyaṁ devāya dāçataḥ syāma.
 [7.18.12^d, tvāyānto ye āmadann ānu tvā : viçve devāso amadann ānu tvā.]
- 7.18.20^d, āva tmānā bṛhatāḥ çāmbarāṁ bhet : 1.54.4^b, āva tmānā dhṛṣatā çām-
 barāṁ bhinat.
- 7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
 vīdham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [312

[7.19.4^b, bhūrīṇi vṛtrā haryaçva hañsi : 7.22.2^b, yéna vṛtrāṇi haryaçva hañsi.]

7.19.4^d, ásvāpayo dabhítaye suhántu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigváya çáñsyam kariṣyám.

7.20.3^a, yudhmó anarvá khajakít samádvā : 6.18.2^a, sá yudhmāḥ sátvā khajakít samádvā.

7.20.3^c (Vasiṣṭha Māitrāvaruṇi ; to Indra)

┌yudhmó anarvá khajakít samádvā┐ çúraḥ satrāśád janúsem áśūlhaḥ, 6.18.2^a
vy āsa índraḥ pṛtanāḥ svójā ádhā víçvam çatrúyantam jaghána.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ índraḥ pṛtanāḥ svójā ásmāi yatante sakhyáya pūrvīḥ,
á smā rátham ná pṛtanāsu tiṣṭha yám bhadráyā sumatyá codáyāse.

Ludwig, 572, renders 7.20.3^c, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3^c, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his *Lexicon*, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah: note the common compound pṛtanāśāḥ). Geldner, *Ved. Stud.* i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svójāḥ is to be taken pregnantly in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy āsa, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyānaçí, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, *Ved. Stud.* i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Māitrāvaruṇi ; to Indra)

sá na indra tváyatāyā íśé dhās tmánā ca yé maghāvāno junánti,
vásvī ṣú te jaritré astu çaktír ┌yüyám pāta svastibhiḥ sádā naḥ.┐

↻ refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhitā áhinā çūra pūrvīḥ.

[7.21.4^b, ápañsi víçvā náryāṇi vidván : 4.16.6^a, víçvāni çakró náryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtrāṇi haryaçva hañsi : 7.19.4^b, bhūrīṇi vṛtrā haryaçva hañsi.]

7.22.9^c (Vasiṣṭha Māitrāvaruṇi ; to Indra)

yé ca pūrva ṣṣayo yé ca nūtnā índra bráhmāṇi janáyanta vípraḥ,
asmé te santu sakhyá çiváni ┌yüyám pāta svastibhiḥ sádā naḥ.┐

↻ refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others ; to Indra)
 mákir na ená sakhyá ví yāusūs táva cendra vimadāsya ca řseḥ,
 vidmá hí te prámatiṁ deva jānivád asmé te santu sakhyá čiváni.

The anacolutic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly conceinate.—Cf. Muir, OST. i. 243.

7.23.3^d, índro vřtrāny apratí jaghanván : 6.44.14^b . . . jaghána.

7.23.4^e : 3.35.1^b, yāhí vāyúr ná niyúto no ácha.

7.23.5^d : 2.18.7^d, asmíñ chūra sávane mādayasva ; 7.29.2^e, asmínn ū šu sávane
 mādayasva.

[7.23.6^a, evéd indrani vřṣaṇaṁ vājrabāhum : 9.97.4^d, abhíndrani, &c.]

7.23.6^b : vāsiṣṭhāso abhy ārcanty arkáñḥ : 6.50.15^b, bharádvājā abhy, &c.

7.23.6^c : 1.190.8^e, sá na stutó virávad dhātu gómat.

7.24.1^a, yóniṣ řa indra sádane akāri : 1.104.1^a, yóniṣ řa indra niśáde akāri.

7.24.2^b : 1.177.3^b, sutáñ sómañ páriṣiktā mádhuni.

7.24.3^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)
 á no divá á přthivyá řjīṣinn idám barhiḥ somapéyāya yāhi,
 vāhantu tvā hárayo madryāñcam āngūśám áchā tavásaṁ mádāya.

8.79.4^b (Kṛtṇu Bhārgava ; to Soma)
 tvám cittí táva dáksāir divá á přthivyá řjīṣin,
 yāvIr aghāsya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the triṣṭubh páda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ř). There can be no doubt as to the priority of 7.24.3^a ; cf. the analogous production of the trochaic páda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads přthivyá in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)
 á no víčvābhir ūtibhiḥ sajóśā bráhma juṣāṇo haryačva yāhi,
 vārvrjrat sthávirebhiḥ sučiprāsmé dádhad vřṣaṇaṁ čuṣmam indra.

8.8.1^a (Sadhvaṁsa Kāṇva ; to Ačvins)
 á no víčvābhir ūtibhir ḷáčvinā gáchataṁ yuvám,] 5.75.3^b
 ḷásrá híraṇyavartani,] ḷpíbatam somyám mádhu.]
 c : 1.92.18^b ; d : 6.60.15^d

8.8.18^a (The same)
 á vām víčvābhir ūtibhiḥ ḷpřiyámedhā ahūṣata,] 1.45.4^b
 ḷrájantāv ādhvarāñam,] áčvinā yámahūtiṣu. 1.1.8^a

8.87.3^a (Dyumnika Vāsiṣṭha, or others; to Aṅvins)

á vām víḡvābhír ūtibhiḥ priyāmedhā ahuṣata, 1.45.4^b
tá vartír yātam úpa vṛktābarhiṣo juṣṭam yajñām diviṣṭiṣu.

In 7.24.4^a saḡśāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Māitrāvaruṇi; to Indra)

evá na indra váryasya pūrdhi prá te mahím sumatím vevidāma,
iṣam pinva maghāvadbhyaḥ suvirām yūyám pāta svastibhiḥ sādā naḥ. 7.1.20^d
refrain, 7.1.20^d

7.25.3^c: 4.22.9^d, jahí vādhar vanuṣo mártiyasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasriṇa úpa no māhi vājān: 1.167.1^d, sahasriṇa úpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Māitrāvaruṇi; to Indra)

vocéméd indram maghāvānam enam mahó rāyó rádhaso yád dádan naḥ,
yó árcato bráhmakṛtim áviṣṭho yūyám pāta svastibhiḥ sādā naḥ. 7.1.20^d ff.
refrain, 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Māitrāvaruṇi; to Indra)

ayám sóma indra túbhyaṁ sunva á tú prá yāhi harivas tādokāḥ,
pibā tv āsyá sūṣutasya cāroḥ, dádo maghāni maghavann iyānāḥ. 3.50.2^d
refrain, 3.50.2^d

9.88.1^a (Uḡanas Kāvya; to Pavamāna Soma)

ayám sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya pāhi,
tvám ha yám cakṛṣe tvám vavrśá induṁ mādāya yūjyāya sómam.

7.29.1^c: 3.50.2^d, pibā tv āsyá sūṣutasya cāroḥ.

[7.29.2^b, arvācínó háribhir yāhi túyam: 3.43.3^b, indra deva háribhir, &c.]

7.29.2^c, asmínn ū sú sāvane mādayasva; 2.18.7^d; 7.23.5^d, asmíṁ chūra sāvane
mādayasva.

7.29.2^d: 6.40.4^c, úpa bráhmāṇi ḡṇava imá naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayám té ta indra yé ca deva: 5.33.5^a, vayám té ta indra yé ca nárah.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayám indra tvāyávaḥ.

7.31.12^a (Vasiṣṭha Māitrāvaruṇi; to Indra)

indram vāṇír ánuttamanyum evá satrá rájānam dadhire sáhadhyāi,
háryaḡvāya barhayā sám āpín.

8.12.22^c (Parvata Kāṇva ; to Indra)

┌indram vṛtrāya hāntave┐ devāso dadhire purāḥ,
indram vāṅir anūṣatā sām ójase.

☞ 3.37.5^a

[7.32.2^a, imó hi te brahmakṛtaḥ suté sácā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b : 1.5.5^c ; 137.2^b ; 5.51.7^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dadhyāçiraḥ.

7.32.6^d (Vasiṣṭha ; to Indra)

sá viró ápratiṣkuta indreṇa çūçuve nṛbhiḥ,
yás te gabhirá sávanāni vṛtrahan sunóty á ca dhávati.

8.31.5^b (Manu Vāivasvata ; to the Dānpati)

yá dámpati sámanasā sunutá á ca dhávataḥ,
dévāso nityayāçirā.

The repeated pāda occurs in a third form, AV. 6.2.1^b, sunótá ca dhávata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ádhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb á dhūnoti. Cf. the author, SBE. xlii. 66, 459 ; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapávne sómam indrāya vajriṇe,
pácatā paktír ávase kṛṇudhvam it pṛṇān it pṛṇaté máyah.

9.30.6^b (Bindu Āṅgirasa ; to Soma Pavamāna)

┌sunótā mádhumattamaḥ┐ sómam indrāya vajriṇe,
cáruṇi çárdhāya matsarām.

☞ 9.30.6^a

9.51.2^b (Ucathya Āṅgirasa ; to Soma Pavamāna)

divāḥ piyúṣam uttamām sómam indrāya vajriṇe,
┌sunótā madhumattamam.┐

☞ 9.30.6^a

Note the inversion of the pādas in 9.30.6^{ab} and 9.51.2^{bc}.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Vāl.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vájam vājayann indra mártyo yásya tvám avitá bhúvah,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Bṛhaspati)

bṛhaspate pári dryā ráthena rakṣohámítrān apabádhmanāḥ,

prabhañján sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pādas bodhi seems to match the hieratic style of 7.32.11, whereas edhi rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pādas 5.4.9^d, asmákam bodhy avitá tanúnām ; and 6.46.4^c ; 7.32.25^c, asmákam bodhy avitá mahādhané.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhí tvā çūra nonumaḥ: 8.2.15^c, abhí tvám indra nonumaḥ.]

7.32.23^{ab}, ná tvāvān anyó divyó ná pārhivo ná jātó ná janīsyate: 1.81.5^{cd}, ná tvāvān indra káç caná ná jātó ná janīsyate.

7.32.25^b, suvedā no vásū kṛdhi; 6.48.15^e, suvedā no vásū karat.

7.32.25^c: 6.46.4^c, asmákam bodhy avitá mahādhané.

[7.33.7^b, tistrāḥ prajā áryā jyótiragrāḥ: 7.101.1^a, tistro vácaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhím váyantah (12^c, vayiṣyān).

7.34.17^a: 5.41.16^d, má nó 'hir budhnyò riṣé dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇāní çṛnotu.

7.34.25^b (Vasiṣṭha; to Viçve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnír ápa óṣadhīr vaníno juṣanta,
çárman syāma marútām upáste _Uyūyám páta svastíbhiḥ sádā naḥ.]
☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vāsukra; to Viçve Devāḥ)

dyāvāpṛthiví janayann abhí vratápa óṣadhīr vanínāni yajñíyā,
antárikṣam svār á paprur útāye váçam devásas tanvì ní māmṛjuh.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prol.* pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitá tráyamāṇaḥ: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viçve Devāḥ)

āditýá rudrá vásavo juṣante dām bráhma kriyámāṇam návīyah, ☞ cf. 3.8.8^a
çṛṇvāntu no divyāḥ pārhivāso gójātā utá yé yajñíyāsaḥ.

10.53.5^b (Agni Sāucika; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām gójātā utá yé yajñíyāsaḥ,
pṛthiví naḥ pārhivāt pátv áñhaso 'ntárikṣam divyāt pátv asmān.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, *Quarante Hymnes*, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣītaḥ); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ pārhivāso gójātā āpyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣit. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer adbhyaś pári yé prthivyāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, *Religion des Veda*, p. 206. Hillebrandt, *Vedische Mythologie*, iii. 98, note 2, concludes that the expression gójātā āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ ŋcūśāt has a long list of epithets among which figure in succession abjā gojāḥ. Bergaigne, i. 231, seems to render the expression ābjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójātā āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antarikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly ābjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die von rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāsaḥ pāñca jānā māma hotrām juṣadhvam. The word yajñīyāsaḥ in both stanzas shows that the pāñca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójātā utā yé yajñīyāsaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójātā figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pārthivāsas sonst immer die āpyās, apsuksitas, adbhyaś pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha ; to Viṣve Devāḥ)

yé devānām yajñīyā yajñīyanām mánor yájatrā amṛtā ṛtajñāḥ,

té no rāsantām urugāyām adyá ūyūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

viṣve devāḥ sahā dhribhiḥ pūramdhya mánor yájatrā amṛtā ṛtajñāḥ,
rātiśāco abhiśācalḥ svarvīdaḥ svār gīro brāhma sūktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amṛtān vavande yé viṣvā bhūvanābhī pratasthūḥ,

té no rāsantām urugāyām adyá ūyūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (er Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puraṁdhī, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīḥ, rātiśācaḥ, and abhiśācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvāṇāḥ : 3.59.1^a, mitrō jānān yātayati bruvāṇāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto dāçuse cid yābhir víveṣo haryaçva dhībhīḥ,
vavanmá nú te yūjyābhir ūtí kadá na indra rāyá á daçasyeh.

8.97.15^c (Rebha Kāçyapa; to Indra)

tán ma ṛtām indra çūra citra pātv apó ná vajrin durityāti paṛṣi bhūri,
kadá na indra rāyá á daçasyer viçvápsnyasya sṛḥayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prolog.* 77 ff.; Grassmann, i. 566; Arnold, *VM.* p. 208. We may assume the priority of 7.37.5.

7.38.1^a, úd u ṣyá devāḥ savitá yayāma : 2.38.1^a, úd u ṣyá devāḥ savitá sāvāya;
6.71.1^a, úd u ṣyá devāḥ savitá hiraṇyáyā; 6.71.4^a, úd u ṣyá devāḥ
savitá dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

úd u ṣyá devāḥ savitá yayāma, hiraṇyáyīm amátim yám açiçret, 2.38.1^a
nūnām bhágo hávyo mánusebhir ví yó rátnā purūvāsura dādhatī.

3.38.8^b (Prajāpatir Vāiçvāmitra, or others; to Indra [?])

tád in nv āsya savitūr nákir me hiraṇyáyīm amátim yám açiçret,
á suṣṭutí ródasi viçvaminvé ápiva yóṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tán no jūspátir maṁsiṣṭa rátnām devásya savitūr iyānāḥ,
bhāgam ugró vase jóhaviti bhāgam ānugro ádha yāti rátnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyávō ṅgirasō nakṣanta, rátnām devásya savitūr iyānāḥ,

pitá ca tán no mahán yājatro viçve devāḥ sámanaso juṣanta. ^{cf. 7.42.1^a}

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptá yāta pathibhir devayānāḥ : 4.37.1^b, dévā yāta, &c.; cf. under
1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñéṣu yajñīyāsa ūmāḥ sadhástham viṣve abhí santi devāḥ,
tán adhvará uçató yakṣy agne çruṣṭí bhágañ násatyā púramdhim.

10.77.8^a (Syūmaraçmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñīyāsa ūmā ādityéna námna çāmbhaviṣṭhāḥ,
té no 'vantu rathatúr mañṣām mahāç ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, *Ved. Stud.* i. 223 ff. In the çrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vāit. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, *Ved. Myth.* iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nú ródasi abhiṣṭute vásiṣṭhāir ṛtāvāno váruṇo mitró agníḥ,
yāchantu candrá upamám no arkám yūyám pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

ví naḥ sahásrañ çurúldho radantv ṛtāvāno váruṇo mitró agníḥ,
yāchantu candrá upamám no arkám á naḥ kámañ pūpurantu stāvānāḥ.

For pāda b cf. sukṣatrāso váruṇo mitró agníḥ, under 6.47.1, and, tán na índro váruṇo mitró agníḥ, under 7.34.25 ; also 1.3.3^S ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyá devāḥ savitá suvāti : 5.42.3^d, candráṇi devāḥ savitá suvāti.]

[7.40.4^c, suhāvā devy áditir anarvá : 2.40.6^c, ávatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eṣásya prabhṛthé havirbhiḥ : 2.34.11^b, viṣṇor eṣásya prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayám bhāgavantaḥ syāma : 1.164.40^b, átho vayám, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

áçvāvātir gómātir na uṣāso virávatīḥ sādām uchantu bhadrāḥ,
ghṛtám dúhānā viçvátāḥ prápītā yūyám pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō nakṣanta ; 7.52.3^a, turāṇyávō 'ṅgirasō nakṣanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sám u vo yajñám mahayan námobhiḥ prá hótā mandró ririca upáké,
yájasva sú purvanika deván á yajñiyām arāmatīm vavṛtyāḥ.

7.61.6^a (Vasiṣṭha ; to Mitra and Varuṇa)

sám u vām yajñám mahayám námobhir huvévám mitrāvaruṇā sabádhaḥ,
prá vām mánmāny řeáse návāni kṛtāni bráhma juṣasann imáni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imám no agne adhvarám juṣasva : 5.4.8^a, asmákam agne adhvarám
juṣasva ; 6.52.12^a, imám no agne adhvarám.

7.44.1^c, índraim víṣṇuim pūṣānam bráhmaṇas pátim : 5.46.3^c, huvé víṣṇuim, &c.

7.44.1^d (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikráṁ vaḥ prathamám ačvinóśasam agním sámiddham bhágam útáye huve,
[índraim víṣṇuim pūṣānam bráhmaṇas pátim] ādityán dyāvāpṛthiví apáḥ
svàḥ. 5.46.3^c

10.36.1^d (Luça Dhānaka ; to Viçve Devāḥ)

uśásánáktā bṛhatí supéçasā dyāvākṣámā váruṇo mitró aryamá,
índraim huve marútaḥ párvatān apá ādityán dyāvāpṛthiví apáḥ svàḥ.

Very neatly the tautological and senseless repetition of apáḥ in 10.36.1^d betrays that stanza as secondary; the last páda is obviously borrowed from 7.44.1; the cadence, marútaḥ párvatān apáḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b : 4.39.5^b, udírāṇā yajñám upaprayántaḥ.

[7.44.5^b, řtásya pánthām ánvetavá u : 1.24.8^b, sūryāya pánthām, &c.]

7.45.1^c : 1.72.1^b, háste dádhāno náryā purúṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ : 1.114.6^c, rásva ca no amṛta marta-
bhójanam.]

7.46.1^c : 2.21.2^b, áṣāḥhāya sáhamānāya vedháse.

7.46.4^a, má no vadhi rudra má párá dāḥ : 1.104.8^a, má no vadhir indra má párá
dāḥ.

7.47.3^b, devír devánām ápi yanti páthaḥ : 3.8.9^d, devá devánām, &c.

[7.47.3^c, tá índrasya ná minanti vratáni : 7.76.5^c, té devánām ná, &c.]

[7.47.3^d, síndhubhyo havyáim ghṛtávaj juhota : 3.59.1^d, mitráya havyám, &c.]

7.49.1^d-4^d, tá ápo devír ihá máim avantu.

7.50.1^d-3^d, má máim pádyena rāpasā vidat tsáruḥ.

7.52.2^{cd}, má vo bhujemānyájātam éno má tát karma vasavo yác cayadhve :
6.51.7^{ab}, mā va éno anyákrtaim bhujema má tát, &c.

[7.52.3^a, turāṇyāvó űgirasó nakṣanta : 7.42.1^a, prá brahmáño āngirasó nakṣanta.]

7.52.3^b, rátnañ devásya savitúr iyānáḥ : 7.38.6^b, rátnañ devásya savitúr iyānáḥ.

7.53.1^a prá dyāvā yajñáñḥ pṛthiví námobhiḥ : 1.159.1^a, prá dyāvā yajñáñḥ pṛthiví
ṛtāvḍdha.

7.54.1^d : 10.85.43^d, 44^d, çám no bhava dvipáde çám cátuṣpade ; 6.74.1^d, çám no
bhūtañ, &c. ; 10.165.1^d, çám no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstoṣpati)
amIvahá vāstoṣpate viçvā rūpāṇy āviçán,
sákhā suçéva edhi naḥ.

8.15.13^b (Goṣúktin Kāṇvāyana ; to Indra, here Soma)
áraní kṣáyāya no mahé viçvā rūpāṇy āviçán,
índrañ jáitṛāya harṣayā çácipátim.]

8.15.13^c

9.25.4^a (Dṛḥacyuta Āgastya ; to Soma Pavamāna)
viçvā rūpāṇy āviçán punāno yāti haryatáḥ,
yátrāmḍtāsa ástate.

Translate 7.55.1, 'O Vāstoṣpati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wohnung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçán the participle, as though it were āviçan, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra ? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as viçvā rūpāṇy āviçán belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does índrañ jáitṛāya harṣayā çácipátim recur in the form, apparently simpler and more primary, índrañ jáitṛāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prāvāpinyaḥ [sc. ṛcaḥ], an Upaniṣad)
yád arjuna sārameya datáḥ piçāṅga yáchase,
viva bhrājanta ṛṣṭáya úpa srákveṣu bāpsato ní śú svapa.

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣām stutih)
 ūpa srākveṣu bāpsataḥ kṛvaté dharuṇam divi,
 indre agnā nāmaḥ svāh.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, *Ved. Stud.* ii. 55 ff.; Foy, *KZ.* xxxiv. 257; Oldenberg, *ZDMG.* lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmnt haben, machen sie ihn (that is, Soma) zum Tragepfeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could not translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādrayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, *KZ.* xxxiv. 459. The subject of kṛvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: tó jānata svām okyām sām vatsāso nā māṭbhīl. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāsya dhāmataḥ sām asvarann ṛtāsya yónā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kim asmān duchunāyasi nī śu svapa.

[7.55.7^a, sahasraçṛṅgo vṛṣabhāḥ : 5.1.8^c, sahasraçṛṅgo vṛṣabhās tādojāḥ.]

7.56.11^a, svāyūdhāsa iṣmiṇaḥ suniṣkāḥ : 5.87.5^e, svāyudhāsa iṣmiṇaḥ.

7.56.23^d, marūdbhīr it sānitā vājam ārvā : 6.33.2^d, tvōta it sānitā vājam ārvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta : 10.66.9^b, āpa oṣadhīr vanīnāni yajñīyā.

7.57.4^{b+d} (Vasiṣṭha ; to Maruts)

ḍdhak sū vo maruto didyud astu yād va āgaḥ puruṣātā kārāma,
 mā vas tāsyām āpi bhūmā yajatrā asmé vo astu sumatiç cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana; to Pitarah)

ācyā jānu dakṣiṇatō niṣādyemām yajñām abhi gr̥ṇita viçve,
mā hiṁsiṣṭa pitarah kena cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasiṣṭha; to Aḥvins)

çuçruvānsā cid aḥvinā purūṅy abhi brāhmāṇi cakṣāthe iṣṭñām,
prāti prā yātām vāram ā jānāyasmé vām astu sumatīç cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4; Oldenberg, SBE. xlvi. 305; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva ūtī: 5.43.10^d, viçve ganta maruto viçva ūtī;
10.35.13^a, viçve adyā maruto viçva ūtī.]

7.58.3^d (Vasiṣṭha; to Maruts)

br̥hād vāyo maghāvadbhyo dadhāta jūjoṣann in marūtaḥ suṣṭutīm naḥ,
gatō nādhvā vi tirāti jantūm prā ṇa spārḥābhīr ūtībhis tireta.

7.84.3^d (Vasiṣṭha; to Indra and Varuṇa)

kṛtām no yajñām vidāthesu cāruṁ kṛtām brāhmāṇi sūriṣu praçastā,
ūpo rayir devājūto na etu prā ṇa spārḥābhīr ūtībhis tiretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārāc cid dvēso vṛṣaṇo yuyota: 6.47.13^d = 10.131.7^d, ārāc cid dvēṣaḥ
sanutār yuyotu: 10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota.

7.59.2^a: 1.110.7^c, yuṣmākaṁ devā āvasāhani priyé.

7.59.2^{cd} (Vasiṣṭha; to Maruts)

yuṣmākaṁ devā āvasāhani priyā Ijanās tarati dviṣaḥ,
prā sā kṣāyam tirate vi mahīr iṣo yō vo vārāya dāçati.

cf. 1.110.7^c

8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ)

prā sā kṣāyam tirate vi mahīr iṣo yō vo vārāya dāçati,
prā prajābhīr jāyate dhārmaṇas páry, ariṣṭaḥ sārva edhate.

cf. c: 6.70.3^c; d: 1.41.2^c

7.60.2^c, viçvasya sthātūr jāgataç ca gopāḥ; 6.50.7^d, viçvasya sthātūr jāgato
jānitrīḥ; 10.63.8^d, viçvasya sthātūr jāgataç ca mātavaḥ.

7.60.2^d: 4.1.17^d; 6.51.2^c, r̥jū mārteṣu vṛjinā ca pāçyan.

[7.60.3^a, āyukta saptā haritaḥ sadhāsthāt: 1.115.4^c, yadéd āyukta haritaḥ, &c.]

[7.60.3^d: see under 4.2.18^{ab}.]

7.60.4^a, ūd vām pṛkṣāso mādhumanta asthuḥ: 4.45.2^a, ūd vām pṛkṣāso mādhu-
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá váruṇaḥ sajóśāḥ.

[7.60.5^d, çagmāsaḥ putrá áditer ádabdhāḥ: 2.28.3^c, yūyám naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátuṃ sucétasaṃ vátantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vájasya sātáu paramásya ráyāḥ: 4.12.3^b, agnír vájasya paramásya ráyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñéṣu mitrávaruṇāv akāri,
viçvāni durgá pipṛtam tíro no ulyūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhí yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhí viçvāni bhūvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya váruṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñám mahayaṃ námobhiḥ: 7.42.3^a, sám u vo yajñám mahayaṃ námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt: 6.19.1^d, urūḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno váruṇo mitró agniḥ, yáchantu candrá upamám no arkám.

7.62.4^a: 4.55.1^b, dyāvābhūmi adite trásīthām naḥ.

7.62.5^d: 1.122.6^a, çrutám me mitrávaruṇā hávemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró váruṇo aryamá nas tmáne tokāya várivo dadhantu,
sugá no viçvā supáthāni santu ulyūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yátrā cakrúr amítā gātúm asmāi çyenó na díyann ánv eti páthaḥ,
práti vām sūra údite vidhema ulyāmobhir mitrávaruṇotá havyāñiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasishtha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve vāruṇam pūtadakṣam,]
 ॐ 1.2.7^a

yāyor asuryām ākṣitam jyēsthām viçvasya yāmann acitā jigatnū.

7.66.7^a (Vasishtha ; to Adityas)

prāti vām sūra údite mitrām gr̥ṇiṣe vāruṇam,
 aryamānam riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotā havyāih : 6.1.10^b, námobhir agne samidhotā havyāih.]

7.63.6 = 7.62.6

[7.64.1^d, rájā sukṣatró vāruṇo juṣanta : 2.27.2^b, mitró aryamá vāruṇo juṣanta.]

7.64.5 = 7.65.5 (Vasishtha ; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,
 [aviṣtām dhíyo jigṛtām púramdhīr] [yūyám pāta svastibhiḥ sādā naḥ.]
 ॐ c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣtām dhíyo jigṛtām púramdhīh.

7.65.1^a, prāti vām sūra údite sūktāih : 7.63.5^c, prāti vām sūra údite vidhema ;
 7.66.7^a, prāti vām sūra úдите.

7.65.1^b, mitrām huve vāruṇam pūtadakṣam : 1.2.7^a, mitrām huve pūtadakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā durityā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyājuṣtīm ghṛtāir gavyūtim ukṣatam ilābhiḥ :
 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam ; 8.5.6^c, ghṛtāir
 gavyūtim ukṣatam.

[7.65.4^c, prāti vām átra vāram á jánāya : 7.70.5^c, prāti prá yātam vāram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasishtha ; to Mitra and Varuṇa)

yá dhārāyanta devāḥ sudákṣā dákṣapitarā,
 asuryāya prāmahasā.

8.25.3^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)
 tá matá viçvávedasāsuryāya prámahasā,
 mahí jajānādītir ṛtāvārī.

7.66.4^a (Vasiṣṭha ; to Uṣas)
 yád adyá súra údité 'nāgā mitró aryamā,
 ḷsuvāti savitá bhágaḥ.]

5.82.3^b

8.27.19^a (Manu Vaivasvata ; to Viçve Devāḥ)
 yád adyá súrya udyatí priyaksatrā ṛtām dadhá,
 yán nimirúci prabúdhī viçvavedaso yád vā madhyámdine divāḥ.

8.27.21^a (The same)
 yád adyá súra údite yán madhyámdina ātúci,
 vāmām dhattá mánave viçvavedaso júhvānāya prácetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^c, práti vām súra údite vidhema, and the like.

7.66.4^c : 5.82.3^b, suvāti savitá bhágaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)
 utá svarájo áditir ádabdhasya vratásya yé,
 mahó rájāna ṛgate.

8.12.14^a (Parvata Kāṇva ; to Indra)
 utá svaráje áditi stómam índrāya jījanat,
 ḷpurupraçastám útāye ṛtāsya yát.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word áditi shows that we have here the $\sigma\chi\eta\mu\ \kappa\alpha\theta'\ \epsilon\lambda\omicron\nu\ \kappa\alpha\iota\ \mu\acute{\epsilon}\rho\omicron\varsigma$. The word does not contain any plural idea: svarájo áditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ánāgasam̐ tām áditiḥ kṛṇotu sá (masculine!) mitréṇa várūṇenā sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, práti vām súra údite : 7.63.5^c, práti vām súra údite vidhema ; 7.65.1^a
 práti vām súra údite sūktāḥ.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvīdhaḥ; 10.65.7^a, divákṣaso agnijihvá ṛtāvīdhaḥ.

7.66.12^d (Vasiṣṭha; to Adityas)

tád vo adyá manāniahe sūktāiḥ sūra údite,

yád óhate váruṇo mitró aryamá yūyám ṛtásya rathyaḥ.

8.83.3^c (Kusidin Kāṇva; to Viçve Devāḥ)

áti no viṣpitá purú nāubhír apó ná paṛṣatha,

yūyám ṛtásya rathyaḥ.

Cf. the páda, syáméd ṛtásya rathyaḥ, S.19.35^d.—For óhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cákṣur deváhitam çukráṁ uccárat,

paçyema çarádaḥ çatám jīvema çarádaḥ çatám.

10.85.39^d (Sūryā Sāvitrī; to Sāvitrī)

pūnaḥ pátnim agnír adād áyuṣā sahá várcasā,

dirgháyur asyā yáḥ pátir jīvāti çarádaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asāu jīva and paçyema çaradaḥ çatam; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pātám sómam ṛtāvīdhā.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣtām dhiṣv açvinā na āsū prajāvad réto áhrayam no astu,

á vām toké tánaye tūtujānāḥ surátnāso devávītiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ḷiyám índram váruṇam aṣṭa me gīḥ, právat toké tánaye tūtujānā,

☞ 7.84.5^a

surátnāso devávītiṁ gamema ḷyūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mit und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehen zu eurem Mahl wir kommen'. Ludwig, 51, also renders tūtujānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tūtujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gīḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṛṇutam yuvānā yāsiṣtām vartír açvināv írāvat,

dhattām rátnāni járataḥ ca sūrín ḷyūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṣvins)

sá paprathāno abhi páñca bhūmā trivandhuró mánasá yātu yuktáḥ,
viṣo yéna gáchatho devayántiḥ kútra cid yámam aṣvinā dádhanā.

10.41.2^c (Suhastya Ghāuṣeya ; to Aṣvins)

prātaryújam nāsatyádhi tiṣṭhataḥ prātaryávanam madhuváhanam rátham,
viṣo yéna gáchatho yájvārīr narā kiréç cid yajñám hótrmantam aṣvinā.

For kīri in 10.41.2^d see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiç cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiç cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṣvins)

iyám manīśá iyám aṣvinā gír imám suvrktím vṛṣaṇā juṣethām,
imá bráhmāṇi yuvayúny agman ŷyūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñám pathám uráná imám suvrktím vṛṣaṇā juṣethām,
gruṣṭivéva préṣito vām abodhi práti stómair járamāno vásiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur āçim áçvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imám suvrktím vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi kārāvo bharante : 6.67.10^a, ví yád vācam kīstáso
bhárante.]

7.72.4^c : 4.13.2^a, ūrdhvám bhānám savitá devó açret ; 4.6.2^c, ūrdhvám bhānám
savitévāçret ; 4.14.2^a, ūrdhvám ketúm savitá devó açret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṣvins)

á paçcátān nāsatyá purástād áçvinā yātam adharád údaktāt,
á viçvátāḥ páñcajanyaena ráyá ŷyūyám pāta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pāram asyá.

7.73.3^b : 7.70.7^b = 7.71.6^b, imāñi suvrktīñi vṛṣaṇā juṣeṭhām.

7.73.4^d (Vasiṣṭha ; to Aṇvins)

ūpa tyā vāhñi gamato vīcañi no rakṣohāñā sāmhbhṛtā vīḷūpāñi,
sām āndhāñsy agmata matsarāñi mā no mardhiṣṭam ā gatañi çivēna.

7.74.3^d (The same)

ā yātam ūpa bhūṣatañi mādhvahī pibatam aṇvīnā,
dugdham pāyo vṛṣaṇā jenyāvasū mā no mardhiṣṭam ā gatañi.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.73.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rātham sāmanasā nī yachatañi ; 8.35.22^a, arvāg rātham
nī yachatañi.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pībatañi somyāñi mādhu ; 8.24.13^b,
pībāti somyāñi mādhu.

7.74.3^d, mā no mardhiṣṭam ā gatañi : 7.73.4^d, mā no mardhiṣṭam ā gatañi çivēna.

7.75.6^d, dādhati rātñam vidhaté jánāya : 4.44.4^d, dādhathe rātñam vidhaté jánāya.

7.75.7^b, devī devébhir yajatā yājatrāñiḥ : 4.56.2^a, devī devébhir yajaté yājatrāñiḥ ;
10.11.8^b, devī devēṣu yajatā yajatra.

[7.76.5^c, té devāñam ná minanti vratāñi : 7.47.3^c, tā índrasya ná, &c.]

7.76.6^d, uṣaḥ sujāte prathamā jarasva : 1.123.5^b, uṣaḥ sūñṛte prathamā jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

āntivāmā dūrē amītram uchorvīm gavyūtim ābhayañi kṛdhī naḥ,
yāvāya dvēṣa ā bhara vāsūñi codāya rādhe gṛñaté maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāñi soma pávamāno asmayūḥ satyāñi kṛñvāñ drāvīñāñy arṣasi,
jahī çātrum antiké dūraké ca yā urvīm gavyūtim ābhayañi ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etā u tyāḥ práty adṛṇan purástāt : 1.191.5^a, etā u tyé práty adṛṇan.

7.78.3^c (Vasiṣṭha ; to Uṣas)

etā u tyāḥ práty adṛṇan purástāñi jyótiḥ yāchantir uṣāso vibhātīḥ, 1.191.5^a
ájñāñan sūryāñi yajñāñi agñim apācīñam támo agād ájuṣtam.

7.80.2^d (The same)

ḷeṣá syá návyam áyur dádhānā, gūḍhvī támo jyótiṣoṣá abodhi, 3.53.16^c
ágra eti yuvatír áhrayāṇā prácikitat sūryam yajñám agním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarṣy āyatí: 8.101.13^c, citréva práty adarṣy āyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sūnári.

7.81.6^a (Vasiṣṭha ; to Uṣas)

ḡrávaḥ sūribhyo amṡtam vasutvanám vājāñ asmábhyaṁ gómataḥ,
codayitrí maghónaḥ sūñtāvaty ḷuṣá uchad ápa sridhaḥ. 1.48.8^d

8.13.12^c (Nārada Kāṇva ; to Indra)

ḷíndra çaviṣṭha satpate, ḷrayím grñatsu dhāraya, 8.13.12^a; b: 5.86.6^e
ḡrávaḥ sūribhyo amṡtam vasutvanám.

7.81.6^d: 1.48.8^d, uṣá uchad ápa sridhaḥ.

7.82.1^b: 1.93.8^d, viçé jánāya máhi çárma yachatam.

[7.82.7^a, ná tám áñho ná durityáni mártiyam : 2.23.5^a, ná tám áñho ná durityáni
kútaç caná.]

7.82.9^d, náras tokásya tánayasya sātīṣu : 4.24.3^d, náras tokásya tánayasya sātáu.

7.82.10 = 7.83.10 (Vasiṣṭha ; to Indra and Varuṇa)

asmé índrováruṇo mitróaryamá dyumnám yachantu máhi çárma sapráthaḥ,
avadhrám jyótiṣ áditer ṡtāvṡdho devásya çlókam savitúr mánāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhír indrávaruṇā námobhiḥ ; 1.153.1^b, havyébhír mitrá-
varuṇā námobhiḥ.

7.84.1^d, pári tmánā viṣurūpā jigāti : 5.15.4^d, pári tmánā viṣurūpo jigāsi.

7.84.2^c, pári ṇo héḷo váruṇasya vṡjyāḥ : 2.33.14^a, pári ṇo hetí rudrásya vṡjyāḥ ;
6.28.7^d, pári vo hetí rudrásya vṡjyāḥ.

7.84.3^d, prá ṇa spārhābhír ūtibhis tīretam : 7.58.3^d, prá ṇa spārhābhír ūtibhis
tīreta.

7.84.4^b, rayím dhattam vásumantam puruṣúm : 4.34.10^b, rayím dhattá, &c. ;
6.68.6^b, rayím dhattó, &c. ; 1.159.5^d, rayím dhattam vásumantam
çatagvinam ; 4.49.4^b, rayím dhattam çatagvinam.

7.84.5 = 7.85.5 (Vasiṣṭha ; to Indra and Varuṇa)

iyám indraṁ vāruṇam aṣṭa me gīḥ právat toké tánaye tūtujanā,
surátnāso devāvītiṁ gamema 1yūyám pāta svastibhiḥ sádā naḥ.]

↻ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tūtujanā, surátnāso devāvītiṁ gamema :
7.67.6^{cd}, á vān toké tánaye tūtujanāḥ surátnāso devāvītiṁ gamema.

7.86.1^b (Vasiṣṭha ; to Varuṇa)

dhīrā tv āsya mahinā janúṣi ví yás tastámbha ródasī cid urvī,
prá nákam ṛṣvám nunude bhántam dvitá náksatraṁ papráthac ca bhúma.

9.101.15^b (Prajāpati ; to Pavamāna Soma)

sá viró dakṣasádhano ví yás tastámbha ródasī,
háriḥ pavítre avyata vedhá ná yónim āsadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.3^d, prácetaso yá iṣáyanta mánma : 1.77.4^d, vājaprasūtā iṣáyanta mánma.]

7.89.1^c–4^c, mṛlā sukṣatra mṛlāya.

7.89.5^b (Vasiṣṭha ; to Varuṇa)

yát kíṁ cedám varuṇa dáivye jáne 'bhídroháṁ manuṣyāç cārāmasi,
ácitti yát táva dhārmā yuyopimá má nas tásmad énaso deva rīriṣaḥ.

10.164.4^b (Pracetā Ṁngirasa ; Duḥsvapnagham)

yád indra brahmaṇas pate 'bhídroháṁ cārāmasi,
práçetā na āngirasó dviṣatám pátv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yac cakṛmá dáivye jáne.

7.90.1^c, váha vāyo niyúto yāhy ácha : 1.135.2^f, váha vāyo niyúto yāhy asmayúḥ.

7.90.1^d, píba sūtásyāndhaso mádaya : 5.51.5^c, píba sūtásyāndhaso abhí práyaḥ.

[7.90.4^c, gávyam cid ūrvám uçijo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goṁan-
tam uçijo, &c.]

7.90.6^b (Vasiṣṭha ; to Indra and Vāyu)

içānāso yé dádhate svār ṇo góbhīr áçvebhīr vásubhīr híraṇyāiḥ,
indravāyū sūrāyo víçvam áyur árvadbhīr vírāiḥ pítanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ ; to Saramā)

ayám nidhīḥ sarame ádríbudhno góbhīr áçvebhīr vásubhīr nyṣṭaḥ,
rákṣanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)

árvanto ná çrávaso bhikṣamāṇā indravāyú suṣṭutíbhīr vásiṣṭhāḥ,
vājayāntaḥ sv ávase huvema yūyám pāta svastíbhīḥ sádá naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, víçvén náraḥ svapatyáni cakruḥ: 4.34.9^d, víbhvo náraḥ svapatyáni cakruḥ.]

7.91.4^a, yávat táras tanvò yávad ójaḥ: 1.33.12^c, yávat táro maghavan yávad ójaḥ.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhīḥ çatínībhīr adhvarám sahasrīṇībhīr úpa yāhi yajñám:
1.135.3^{ab}, á no niyúdbhīḥ çatínībhīr adhvarám sahasrīṇībhīr úpa yāhi
vitáye.

[7.92.5^c, váyo asmín sávane mādayasva: 2.18.7^d; 7.23.5^d, asmín chūra
sávane, &c.; 7.29.2^c, asmín ū ṣú sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhūtám: 6.68.2^b, çúrāṇām çáviṣṭhā tá hí bhūtám.]

7.93.6^b: 1.108.4^d, éndrāgni sāumanasáya yātam.

7.93.7^c, yát sim ágaç cakrmá tát sú mṛḷa: 1.179.5^c, yát sim ágaç cakrmá tát sú
mṛḷatu.

[7.93.8^c, méndro no viṣnur marútaḥ pári khyan: 1.162.1^{ab}, má no mitró váruṇo
aryamáyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrāgni vānataṁ girāḥ,
Içāná pipyataṁ dhīyaḥ.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnaváj janayā girāḥ çṛṇudhí jaritúr hávam,
máde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,
I mádhvaḥ sómasya pítāye.]

☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c: 5.71.2^c, 9.19.2^c, içāná pipyataṁ dhīyaḥ.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má pāpatváya no naréndrāgni mábhīçastaye,
má no riradhataṁ nidé.

8.8.13^d (Sadhvaṅsa Kāṇva; to Açvins)

á no víçvāny açvinā dhattám rádhānsy áhrayā,
kṛtám na ṛtvíyāvato má no rīradhataṁ nidé.

7.94.5^a, tā hi śaṣvanta īlate : 5.14.3^a, tāñ hi śaṣvanta īlate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)

ḷtā hi śaṣvanta īlata, itthā viprāsa utāye,
sabādho vājasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yām tvā jānāsa īlate sabādho vājasātaye,
sā bodhi vṛtraturye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmābhyañ carṣaṇīsaḥā : 5.35.1^c, asmābhyañ carṣaṇīsaḥam.

9.94.7^c : 1.23.9^c, mā no duḥśānsa īcata ; 2.23.10^c, mā no duḥśānsa abhidipsūr
īcata ; 10.25.7^d, mā no duḥśānsa īcatā vivakṣase.

7.94.8^b : 1.18.3^b, dhūrtilḥ prāṇāñ mārtyasya.

7.94.8^c : 1.21.6^c, indrāgni śārma yachatam.

7.95.4^a, utā syā naḥ sārāsvatī juṣāṇā : 6.61.7^a, utā syā naḥ sārāsvatī.

7.96.2^d : 1.48.2^d, cōda rādho maghōnām.

7.96.3^c, grṇānā jamadagnivāt : 3.62.18^a ; 8.101.8^d, grṇānā jamadagninā ;
9.62.24^c ; 65.25^b, grṇāno jamadagninā.

[7.96.5^c, tébhīr no 'vitā bhava : 1.91.9^c, tābhīr no 'vitā bhava.]

Cf. 1.81.8^c, āthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvant)

pīpivānsam sārāsvata stānañ yō viṣvadarçataḥ,
bhakṣīmāhi prajām īsam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

nṛcākṣasam tvā vayām indrapitām svarvidam,
bhakṣīmāhi prajām īsam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, nāro yātra devayāvo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭām dhīyo jigṛtām pūramdhīḥ.

7.97.9^d : 4.50.11^d, jajastām aryó vanūṣām ārātīḥ.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Bṛhaspati)

bṛhaspate yuvām indraç ca vāsvo divyāsyeçāthe utā pārthivasya,
ḷdhattām rayīm stuvatē kirāye cid, ḷyūyām pāta svastībhiḥ sādā naḥ.]

ḷc : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kīri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattám rayim stuvaté kirāye cit : 6.23.3^d, dātā vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitinām : 10.187.1^b, vṛṣabhāya kṣitinām.]

7.98.3^d : 1.59.5^d, yudhá devébhyo vārivaç cakārtha.

7.98.5^{ab}, prēndrasya vocam̐ prathamā kṛtāni prā nūtanā maghāvā yā cakāra :
5.31.6^{ab}, prā te pūrvāṇi kāraṇāni vocam̐ prā nūtanā maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a : 1.93.6^d, urúm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāṣaṭ ṭe viṣṇav āsā á kṛṇomi tán me juṣasva çipiviṣṭa havým,
vārdhantu tvā suṣṭutāyo giro me ॥yūyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tistró vácaḥ prā vada jyótiragrāḥ : 7.33.7^b, tistrāḥ prajā áryā jyótiragrāḥ.]

7.101.3^b : 3.48.4^b, yathavaçám tanvām cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṇ viçvāni bhūvanāni tasthús tistró dyávas tredhá sasrúr āpaḥ,
trāyaḥ kóçāsa upasécānāso ॥mādhva çcotanty abhíto virapçám.] ☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)

tám id gārbham̐ prathamām dadhra āpo yātra devāḥ samágachanta viçve,
ajāsya nábhāv ādhy ékam ārpitam̐ yāsmiṇ viçvāni bhūvanāni tasthúḥ.

7.101.4^d : 4.50.3^d, mādhva çcotanty abhíto virapçám.

7.101.6^a : 3.56.3^d, sá retodhá vṛṣabhāḥ çāçvatinām.

7.101.6^b, tásmiṇn ātmá jágatas tasthúṣaç ca : 1.115.1^c, sūrya ātmá, &c.

7.103.10^d : 3.53.7^d, sahasrasāvé prā tiranta áyuh.

[7.104.1^a, índrāsomā tápatam̐ rákṣa ubjátam : 1.21.5^b, índrāgnī rákṣa ubjatom.]

7.104.3^b, anārambhaṇé támasi prā vidhyatam : 1.182.6^b, . . . támasi prā-
viddham.

[7.104.7^b, hatām druhó rakṣāso bhaṅgurāvataḥ : 10.76.4^a, āpa hata rakṣāso, &c.]

[7.104.7^c, indrāsomā duṣkṛte mā sugām bhūt : 10.86.5^d, ná sugām duṣkṛte bhuvam.]

7.104.16^d, víçvasya jantór adhamás padīṣṭa : 5.32.7^d, víçvasya jantór adhamám cakāra.

7.104.19^c (Vasiṣṭha ; to Indra)

prá vartaya divó açmānam indra sómaçitaṁ maghavan sám çicādhī,
práktād ápāktād adharád údaktād abhí jahi rakṣásah párvatena.

10.87.21^a (Pāyu Bhāradvāja ; to Agni Rakṣohan)

paçcát purástād adharád údaktāt kavīḥ kávyena pári páhi rājan,
sákhe sakhāyam ajáro jarimṇó 'gne mártān ámartyas tvám naḥ.

Cf. 7.72.5 ; 10.36.14 ; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^o.

7.104.20^d, nūnám sṛjad açānim yātumádbhyaḥ : 7.104.25^d, açānim yātumádbhyaḥ.

7.104.23^{cd} (Vasiṣṭha ; to Pṛthivī and Antarikṣa)

má no rákṣo abhí naḥ yātumávatām ápochatu mithuná yá kimídina,
pṛthiví naḥ pāṛthivāt pātv áñhaso 'ntárikṣam divyát pātv asmán.

10.53.5^{cd} (Agni Sāucika ; to Devāḥ)

pāñca jánā máma hotráṁ juṣantām ḷgójātā utá yé yajñiyāsah, 7.35.14^d
pṛthiví naḥ pāṛthivāt pātv áñhaso 'ntárikṣam divyát pātv asmán.

7.104.24^d, má té dṛçan sūryam uccárantam : 4.25.5^b, jyók paçyāt sūryam uccárantam ; 6.52.5^b ; 10.59.4^b, páçyema nú sūryam uccárantam ; 10.59.6^c, jyók paçyema sūryam uccárantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yác cid dhí tvā jánā imé nánā hávanta ūtáye,
asmákam bráhmedám indra bhūtu té 'há víçvā ca vārdhanam.

8.15.12^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
yád indra manmaçás tvā nánā hávanta ūtáye,
asmákebhír n̄bhír átrā svār jaya.

8.68.5^c (Priyamedha Āngirasa ; to Indra)
abhīṣṭaye sadāvrdham svārmīheṣu yám nárah,
nánā hávanta ūtáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
ví tartūryante maghavan vipaçcīto 'ryó vípo jánānām,
úpa kramasva pururúpam á bhara vājām nédiṣṭham ūtáye.

8.60.18^{cd} (Bharga Prāgātha ; to Agni)
kétena çárman sacate susāmāṇy ágne túbhyañ cikítván ā,
iṣanyáyā naḥ pururúpam á bhara vājām nédiṣṭham ūtáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)
yá rté cid abhiçriṣaḥ purá jatrúbhya atfdah,
sám̄dhātā sam̄dhīm maghāvā purúvásur iṣkartā víhruṭam púnaḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
víçvañ páçyanto bibh̄ṭhā tanúšv á [ténā no ádhi vocata,] 8.20.26^b
kṣamā rápo maruta áturasya na iṣkartā víhruṭam púnaḥ.

The repeated pāda is not of the same grammatical value in both ; iṣkartā in 8.1.12 is nomen agentis governing the accusative ; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure ; Ludwig, Kritik, p. 32, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sotá hí sómam ádribhiḥ : 9.34.3^b, sunvánti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya dāçúṣe : 1.45.8^d, ágne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b,
vásu mártāya dāçúṣe.]

8.1.24^d: 4.46.3^c, vāhantu sōmapitaye.

8.1.25^d (Medhātithi Kāṇva, and Medhyātithi Kāṇva ; to Indra)

ā tvā rāthe hiraṇyāye hāri mayūraṇepyā,

çitiprīṣṭhā vahatāni mādho andhaso vivākṣaṇasya pītāye.

8.35.23^b (Çyāvāçva Ātreya ; to Aṇvins)

namovākó prāsthite adhvaré narā vivākṣaṇasya pītāye,

ā yātam aṇvinā gatam āvasyūr vām ahām huve dhattām rátāni dāçūše.]

☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a: 3.51.10^c, pibā tv āsyā girvaṇaḥ.

[8.1.30^b, mānhiṣṭhāso maghōnām : 5.39.4^a, mānhiṣṭham vo maghōnām.]

[8.1.33^b, āsaṅgó agne daçābhiḥ sahásrāiḥ : 5.27.1^c, trāivṛṣṇó agne, &c.]

8.2.15^c, çikṣā çacīvaḥ çácībhiḥ : 1.62.12^d, çikṣā çacīvas táva naḥ çácībhiḥ.

8.2.32^{bc} (Medhātithi Kāṇva, and Priyamedha Āṅgirasas ; to Indra)

hánta vṛtrām dáksīnenéndraḥ purú puruhūtāḥ,

mahán mahībhiḥ çácībhiḥ.

8.16.7^{bc} (Irimbīthi Kāṇva ; to Indra)

índro brahméndra íçir índraḥ purú puruhūtāḥ,

mahán mahībhiḥ çácībhiḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vielen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purú with puruhūtāḥ is the same in both passages: either, 'in many places (Sāyaṇa, puruṣu deçeṣu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dádat : 8.21.18^d, sahástram ayūtā dádat.]

8.3.1^c (Medhyātithi Kāṇva ; to Indra)

pibā sutāsyas rasīno mátsvā na índra gómataḥ,

āpír no bodhi sadhamādya vṛdhē 'smān avantu te dhiyaḥ.

8.54(Vāl.6).5^c (Mātarīçvan Kāṇva ; to Indra)

yád índra rádho ásti te mághonaṁ maghavattama,

téna no bodhi sadhamādya vṛdhé bhágo dánāya vṛtrahan.

[8.3.4^b, samudrá iva paprathe : 10.62.9^d, ví síndhur iva paprathe.]

8.3.5^b: 1.16.3^b, índraṁ prayaty ādhvaré.

[8.3.6^c, indre ha viçvā bhūvanāni yemire : 8.12.28^c-30^c, ād it te viçvā bhūvanāni yemire ; 9.86.30^d, tūbhyemā viçvā bhūvanāni yemire ; 10.56.5^c, tanūṣu viçvā bhūvanā nī yemire.]

8.3.7^a : 1.19.9^a, abhī tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

ḷabhī tvā pūrvāpitaya, indra stōmēbhir āyāvah,
samicināsa ṛbhāvaḥ sām asvaran rudrā gṛṇanta pūrvyam.

1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)
yād asya dhāmani priyé samicināso āsvaran,
nābhā yajñasya dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe vṛṣṇyam çāvo mādē sutāsya viṣṇavi,
adyā tām asya mahimānam āyāvó 'nu ṣṭuvanti pūrvāthā.

8.15.6^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
tād adyā cit ta ukthínó 'nu ṣṭuvanti pūrvāthā,
vṛṣapatnir apó jayā divé-dive.

8.3.12^a, çagdhī no asyā yād dha paurām āvitha : 2.13.9^b, ékasya çruṣṭāu yād dha
codām āvitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,
satrājīto dhanasā ákṣitotayo vājayānto ráthā iva.

8.43.1^c (Virūpa Āṅgírasa ; to Agni)
imé víprasya vedhāso 'gnér ástṛtayajvanah,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)
ḷásṛgran devāvítaye, vājayānto ráthā iva.

9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hārī indra parāvataḥ,
arvācínó maghavan sómapitaya ugrá ṛṣvēbhir á gahi.

8.49(Vāl. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)
yād dha nūnám yād vā yajñé yād vā pṛthivyám ádhi,
áto no yajñám açúbhir mahemata ugrá ugrēbhir á gahi.

8.50(Vāl. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvátí yád vā pṛthivyám diví,
 yujáná indra háribhir mahemata ṛṣvá ṛṣvábhir á gahi.

8.50.7 seems decidedly the better of the two Vālakhilya stanzas ; the parallel between parāvátí and pṛthivyám is well balanced, whereas the relation of the first two pádas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For páda b of both stanzas cf. 5.83.9^d, yát kíñ ca pṛthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
 nír agnáyo rurucur nír u sūryo niḥ sóma indriyó rásah,
 nír antárikṣād adhamo mahám áhiñi kṛṣé tát indra páuṅsyam.

8.3.2.3^c (Medhātithi Kāṇva ; to Indra)
 ny árbudasya viṣṭápañ varṣmāñam bṛhatás tira,
 kṛṣé tát indra páuṅsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated páda cf. 4.30.23^b, kariṣyá indra páuṅsyam.

[8.3.23^c, ástañ váyo ná túgryam : 8.74.14^d, vákṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 símā purú nṛṣūto asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra prág ápāg údañ nyāg vā hūyāse nṛbhiḥ,
 á yāhi túyam āçubhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādayase sácā : 8.52(Vāl. 4).1^d, āyáu mādayase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dāçurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Vāl. 5).4^d (Medhya Kāṇva ; to Indra)
 viçvā dvēṣāñsi jahí cáva cá kṛdhi viçve sanvantv á vásu,
 çīṣṭeṣu cit te madiráso añçavo yátrā sómasya tṛmpási.

8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuṣe jáne sómaḥ pūriṣu sūyate,
 tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommesinnig, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53 (Vāl. 5).4^{cd} the connexion of the two pādas is tolerable if we take tṛmpāsi in subjunctive (future) sense; we should really expect tātrā sōmasya tṛmpāsi in pāda d, 'with the Çiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, *Ved. Myth.* i. 48.

8.4.14^{cd}, arvāñcam tvā sāptayo 'dhvaraçriyo vāhantu sāvanéd úpa: 1.47.8^{ab},
arvāñcā vām sāptayo 'dhvaraçriyo vāhantu sāvanéd úpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1^g, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena pṛthupájasā.

8.5.4^b (Brahmātithi Kāṇva; to Açvins)
purupriyá ña útāye purumandrā purúvāsū,
stuṣé káṇvāso açvínā,

8.8.12^a (Sadhvaṅsa Kāṇva; to Açvins)
purumandrā purúvāsū ḷmanotārā rayiñám,] ☞ 1.46.2^b
stómañ me açvínāv imám abhí váhñi anuṣātām.

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmātithi Kāṇva; to Açvins)
mánhiṣṭhā vājasátamesāyantā çubhás pátri,
gántārā dāçúṣo gṛhám.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hari)
stuhí çrutám vipaçcitám hári yásya prasakṣiñā,
gántārā dāçúṣo gṛhám namasvínāḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
ḷihá tyá purubhútamā,] devá námobhir açvínā, ☞ 5.73.2^a
ḷarvācíná sv ávase karāmahe,] gántārā dāçúṣo gṛhám. ☞ cf. 8.22.3^c

The extra iambic dipody, namasvínāḥ, marks 8.13.10^c as composite and secondary; namasvínāḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab}=8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáchatañ dāçúṣo gṛhám.

8.5.6^c, ghṛtáir gávyūtim ukṣatam: 3.62.16^{ab}, á no mitrávaruṇā ghṛtáir gávyūtim
ukṣatam; 7.65.4^{ab}, á no mitrávaruṇā havýájuṣṭim ghṛtáir gávyūtim
ukṣatam ḷlābhih.

8.5.7^a (Brahmātithi Kāṇva; to Açvins)
á na stómam úpa dravát túyam çyenébhiri açúbhili,
yátām açvebhiri açvínā.

8.49(Vāl. 1).5^a (Praskaṇva Kāṇva; to Indra)
 á na stómam úpa dravád dhíyānó áçvo ná sótrbhiḥ,
 ṛyáñ te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyah.

8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Açvins'. The stanza is faultless; not so its Vālakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) tho milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, Ved. Stud. iii. 40.

8.5.9^a : 5.79.8^a ; 9.62.24^a, utā no gómatIr iṣaḥ.

8.5.11^b : 1.92.18^b ; 5.75.2^c ; 8.8.1^c, dásrā hiraṇyavartanī ; 8.87.5^a, dásrā hiraṇyavartanī çubhas patī.

8.5.11^c : 6.60.15^d ; 7.74.2^d ; 8.8.1^d ; 35.22^b, pibatāñ sómyaṃ mádhū ; 8.24.13^b, pibatī sómyaṃ mádhū.

8.5.12^c (Brahmātithi Kāṇva; to Açvins)
 asmābhyāñ vājinivasū maghāvadbhyaç ca sapráthaḥ,
 chardír yantam ádābhyam.

8.85.5^a (Kṛṣṇa Āṅgirasa; to Açvins)

chardír yantam ádābhyāñ viprāya stuvaté narā,

ṛmādhvaḥ sómasya pitāye. refrain, 8.85.1^c—9^c ; also 1.47.9^d

8.5.15^c (Brahmātithi Kāṇva; to Açvins)
 asmé á vahatañ rayīm çatāvantañ sahasrīnam,
 purukṣūm viçvādihāyasam.

8.7.13^b (Puruvatsa Kāṇva; to Maruts)

á no rayīm madacyútāñ purukṣūm viçvādihāyasam,
 iyartā maruto divāḥ.

8.5.17^a : 5.23.3^b ; 35.6^b ; 8.6.37^b, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.5.17^b : 1.14.5^c, háviṣmanto aramkftaḥ.

8.5.17^c : 1.47.4^d, yuvám havante açvinā.

8.5.18^b : 6.45.30^b, stómo vāhiṣṭho ántamaḥ.

8.5.18^c (Brahmātithi Kāṇva; to Açvins)
 asmākam adyá vām ayāñ ṛstómo vāhiṣṭho ántamaḥ,
 yuvābhyāñ bhūtv açvinā.

6.45.30^b

8.26.16^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
 váhiṣṭho vām hávānām stómo dūtó huvan narā,
 yuvábhyaṁ bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājinivasū.

8.5.22^c: 1.46.3^c, yád vām rátho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, ráthaṁ híraṇyavandhuram.

8.5.28^b (Brahmātithi Kāṇva; to Açvins)

┌ráthaṁ híraṇyavandhuraṁ┐ híraṇyābhīçum açvinā,
 ┌á hí stháttho divispřcam.┐

☞ 4.46.4^a

☞ 4.46.4^c

8.22.5^b (Sobhari Kāṇva; to Açvins)

rátho yó vām trivandhuró híraṇyābhīçur açvinā,
 pári dyāvāpřthiví bhūçati çrutás ┌téna nāsatyá gatam.┐

☞ 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hí stháttho divispřcam.

8.5.30^c (Brahmātithi Kāṇva; to Açvins)

┌téna no vājinivasū┐ parāváttaç cid á gatam,
 úpemám suṣṭutím máma.

☞ 8.5.20^a

8.8.6^d (Sadhvaṁsa Kāṇva; to Açvins)

┌yác cid dhí vām purá řsayo juhūró 'vase narā,┐
 á yátam açviná gatam úpemám suṣṭutím máma.

☞ 1.48.14^{ab}

[8.5.35^a, híraṇyáyena ráthena: 1.35.2^c, híraṇyáyena savitá ráthena; 4.44.5^b,
 híraṇyáyena suvřtá ráthena.]

8.5.37^e (Kaçoç Cāidyasya dānastutiḥ)

tá me açvinā sanínám vidyátam návānām,

yáthā cic cāidyáḥ kaçuḥ çatám uṣṭrāṇām dádat saháçrā dáçca gónām.

8.6.47^b (Tirindirasya Pařçavyasya dānastutiḥ)

trīṇi çatány árvatām saháçrā dáçca gónām,

daduṣ pajráya sámne.

8.6.1^b (Vatsa Kāṇva; to Indra)

mahán indro yá ójaś parjánayo vřṣṭimán iva,

stómair vatsásya vāvřdhe.

9.2.9^b (Medhātithi Kāṇva; to Soma Pavamāna)

asmábhyam indav indrayúr mádhvaḥ pavasva dhárayā,

parjánayo vřṣṭimán iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6: 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained now significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonably use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b, girā yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sám asya manyāve viço viçvā namanta kṛṣṭāyah,
samudrāyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)

agne dhṛtāvratāya te samudrāyeva síndhavaḥ, gíro vāçrāsa irate.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājreṇa çatáparvaṇā.

8.6.9^b (Vatsa Kāṇva ; to Indra)

prá tám indra naçimahi rayim̐ gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

ḷá pavasva sahasrīṇam̐ rayim̐ gómantam açvínam,
puruçeandrām puruspṛham.

☞ 9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy arṣa sahasrīṇam̐ rayim̐ gómantam açvínam,
ḷabhí vājam utá çrávaḥ.

☞ 9.1.4^c

Cf. 10.156.3^b, (rayim̐) prthúm̐ gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvanid ví vṛtrám̐ parvaçó ruján,
apáh samudrám̐ áirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám̐ parvaçó yayur ví párvatāñ arājinaḥ,
cakrāñá víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní çúṣṇa indra dharnasim̐ vājram̐ jagantha dásyavi,
vṛṣā hy ūgra çṛṇviṣó.

8.33.10^c (Medhyatithi Kāṇva ; to Indra)
 satyám itthá vṛśéd asi vṛśajutir nó 'vṛtāḥ,
 vṛśā hy ùgra çṛṇviṣé parāvátī vṛśo arvāvátī çrutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛśā hy ùgra çṛṇviṣé into the insipid distich 8.33.10^c. Cf. 5.73.1 ; 8.13.15 ; 97.4. For 3.33.10^a cf. 9.64.2^c ; 10.153.2^c.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyáva indram ójasā nāntárikṣāṇi vajrīṇam,
 ná vivyacanta bhúmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yám viviktó ródasi nāntárikṣāṇi vajrīṇam,
 ámād íd asya titviṣe sám ójasāḥ.

8.6.17^a : 9.18.5^a, yá imé ródasi mahí ; 3.53.12^a, yá imé ródasi ubhé.

8.6.19^b, ghṛtām duhata açiram : 1.134.6^e, ghṛtām duhrata açiram.

8.6.21^b, 43^c, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra mahím íṣam púram ná darṣi gómatim,
 utá prajám suvíryam.

9.65.13^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahím íṣam pāvvasva viçvadarçataḥ, 9.65.13^b
 asmábhyaṁ soma gātuvít. 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pāvvasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a : 5.6.10^d ; 8.31.18^b, utá tyád açvácçyam.

8.6.24^b : 6.46.7^a, yád indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhí vrajám ná tatniṣe súra upākácakṣasam,
 yád indra mṛláyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u táḥ sukirtáyó 'sann utá práçastayaḥ,
 yád indra mṛláyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, *Ved. Stud.* ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^c–30^c.

8.6.26^a (Vatsa Kāṇva ; to Indra)
yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,
mahán apārā ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)
yád aṅgá taviṣīyavo yámani çubhrā ácidhvam,
ní párvatā ahāsata.

8.7.2^b

For 8.7.2 cf. 5.55.7, and Geldner, Ved. Stud. iii. 46.

8.6.29^b, cikitvān āva paçyati : 7.25.11^b, cikitvān abhī paçyati.

[8.6.32^a, imām ma indra suṣtutim : 8.12.31^a, imām ta indra suṣtutim.]

8.6.34^b (Vatsa Kāṇva ; to Indra)
abhī kāṇvā anūsatāpo ná pravātā yatīḥ,
indram vānanvati matīḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)
krīlanty asya sūñtā āpo ná pravātā yatīḥ,
ayā dhiyā yá ucyāte pātir divāḥ.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
abhī gāvo adhanviṣur āpo ná pravātā yatīḥ,
punānā indram āçata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schiessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girah, 'songs', implied in anūçata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In pāda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girah. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated pāda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ānu drapsāsa indava āpo ná pravāt-āçaran, punānā indram āçata; see also 9.17.1. Not less certain is the relative date of the same pāda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spilend, wie wasser auf abschüssiger ban gehnd, er der in diesem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated pāda most likely originated in 9.24.2.—Cf. nimnām ná yanti síndhavaḥ, 5.51.7^c, in sense if not in form, a repetition of the pāda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)
indram ukthāni vāvṛdhuḥ samudrām iva síndhavaḥ,
ánuttamanyum ajāram.

8.95.6^b (Tiraçci Aṅgīrasa; to Indra)

tám u ṣṭavāma yám gīra indram uktháni vāvṛdhuh,

purūpy asya páuṅsyā sísāsanto vanāmahe.]

☞ 8.95.6^d

8.92.22^b (Çrutakakṣa Aṅgīrasa, or Sukakṣa Aṅgīrasa; to Indra)

ī́ tvā viçantv indavaḥ samudrám iva síndhavaḥ,

☞ 1.15.1^b

ná tvám indráti ricyate.

9.108.16^b (Çakti Vāsiṣṭha; to Pavamāna Soma)

ī́ndrasya hárdi somadhānam á viça samudrám iva síndhavaḥ,

☞ 9.70.9^b

júṣṭo mitráya váruṇāya vāyāve ī́divó viṣṭambhá uttamáh.]

☞ 9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22; the two pādas seem patchwork; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrám iva síndhavaḥ cf. samudráyeva síndavaḥ, under 8.6.4^c; for indram uktháni vāvṛdhuh cf. agním uktháni vāvṛdhuh, 2.8.5^b.

8.6.36^c: 1.84.4^a, imám indra sutám piba.

8.6.37^a: 5.35.6^a, tvám íd vṛtrahantama.

8.6.37^b: 5.23.3^b; 35.6^b; 8.5.17^a, jánāso vṛktábarhiṣaḥ; 3.59.9^b, jánāya vṛktábarhiṣe.

8.6.37^c: 5.35.6^d; 8.34.4^b, hávante vājasātaye; 6.57.1^c, huvéma vājasātaye; 8.9.13^b, huvéya vājasātaye.

8.6.38^a (Vatsa Kāṇva; to Indra)

ánu tvā ródasī ubhé cakráṁ ná varty étaçam,

ánu suvānása indavaḥ.

8.76.11^a (Kurusuti Kāṇva; to Indra)

ánu tvā ródasī ubhé kráksamāṇam akrpetām,

indra yád dasyuhábhavaḥ.

For ánu... akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff.; Johns Hopkins University Circulars, 1906, p. 1058; Geldner, Glossar s. v. krp; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ánu krp: 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svārṇare: 8.65.2^b, mādáyāse svārṇare; 8.103.14^d, mādáyasva svārṇare.]

[8.6.41^b, éka íçāna ójasā: 8.40.5^c, indra íçāna ójasā.]

8.6.45^c (Vatsa Kāṇva; to Indra) =

8.32.30^c (Medhātithi Kāṇva; to Indra)

arvāñcam tvā puruṣṭuta priyāmedhastutā hārī,

somapéyāya vaksataḥ.

8.14.12^b (Goṣuktin Kāṇvāyana and Aṅvasūktin Kāṇvāyana; to Indra)
 indram it keçinā hārī somapéyāya vakṣataḥ,
 ūpa yajūān surādhasam.

8.6.47^b: 8.5.37^e, sahasrā dāça gónām.

[8.7.1^a, prā yád vas triṣṭúbham iṣam: 8.69.1^a, prā-pra vas, &c.]

8.7.2^a, yád aṅgá taviṣiyavaḥ: 8.6.26^a, yád aṅgá taviṣiyāse.

8.7.2^b, 14^b, yáman çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva; to Maruts)
 úd irayanta vāyúbhir vāçrásah pçnimātarah,
 dhuksánta pipyúṣim iṣam.

8.13.25^c (Nārada Kāṇva; to Indra)
 vārdhasvā sú puruṣtuta iṣiṣtutābhiḥ ūtibhiḥ,
 dhuksásva pipyúṣim iṣam ávā ca naḥ.

8.54(Vāl. 6).7^d (Mātariçvan Kāṇva; to Indra)
 sánti hy āryá açiṣa indra áyur jánānām,
 asmán naksasva maghavann upāvase dhuksásva pipyúṣim iṣam.

9.61.15^b (AmahIyu Āṅgirasa; to Soma Pavamāna)
 ārsā naḥ soma çām gāve dhuksásva pipyúṣim iṣam,
 vārdhā samudrām ukthyām.]

9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54(Vāl. 6).7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣim iṣam, 8.72.16^a.

8.7.4^b: 1.39.5^a, prā vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva; to Maruts)
 trīni sárānsi pçnayo duduhré vajriṇe mádhu,
 útsam kāvandham udriṇam.

8.69.6^b (Priyamedha Āṅgirasa; to Indra)
 indrāya gāva açiram duduhré vajriṇe mádhu,
 yát sīm upahvaré vidát.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo divāḥ; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a: 1.15.2^c; 6.51.15^a; 8.83.9^b, yūyám hi ṣṭhá sudānavaḥ.

8.7.13^b: 8.5.15^c, purukṣúm viçvādhāyasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataç cid eṣām sumnām bhikṣeta mārtyaḥ,
ādābhyasya māmabhīḥ.

8.18.1^b (Irimbiṭhi Kāṇva ; to Adityas)
idām ha nūnām eṣām sumnām bhikṣeta mārtyaḥ,
ādityānām āpūrvyaṁ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um diſes ihres ſo groſſen, unaufhaltsamen [marsches] glück möge der ſterbliche in ſeinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer ſo gewaltigen ſchar erſlehe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that ſo great kindneſs of theirs, which is unerring, may the mortal through his prayers aſk a ſhare'. This is indicated in 8.49(Vāl. 1).9, etāvatas ta īmaha īndra sumnāsyā gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yúvā tuvigrívo ánānataḥ,
brahmā kás tám saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,
sām vājraṁ parvaçó dadhuḥ.

8.52(Vāl. 4).10^b (Āyu Kāṇva ; to Indra)
sām īndro rāyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
sām çukrāsaḥ çúcayaḥ sām gāvāçiraḥ sómā īndram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327 ; Ved. Stud. i. 276 ff. ; Max Müller, SBE. xxxii. 308 ff. ; Ludwig, Neueste Arbeiten, p. 30 ; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Vālahilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ : 8.6.13^b, ví vṛtrām parvaçó rujān.

8.7.25^b, çiprah çirśán hiranyáyih : 5.54.11^d, çiprah çirśásu vítatā hiranyáyih.

8.7.26^a : 1.130.9^d, uçānā yát parāvataḥ.

8.7.28^b, práṣṭir váhati róhitaḥ : 1.39.6^b, práṣṭir vahati róhitaḥ.

8.7.31^a : 1.38.1^a, kád dha nūnām kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antárikṣeṇa patati.

8.8.1^a, á no viçvābhir ūtibhiḥ : 8.8.18^a ; 87.3^a, á vām viçvābhir ūtibhiḥ ; 7.24.4^a,
á no viçvābhir ūtibhiḥ sajośāh.!

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gāchataṁ yuvám.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dásrā hiraṇyavartani ; 8.87.5^c, dásrā hiraṇyavartani çubhas pati.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, pibataṁ somyám mádhu ; 8.24.13^b,
pibāti somyám mádhu.

8.8.2^a (Sadhvaṅsa Kāṇva ; to Açvins)

á nūnám yātam açvinā [ráthena sūryatvacā,] ☞ 1.47.9^b
bhují hiraṇyapeçasā kávi gāmbhīracetasā.

8.9.14^a (Çaçakarṇa Kāṇva ; to Açvins)

á nūnám yātam açvinemá havyáni vām hitá,
imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumníka Vāsiṣṭha, or others ; to Açvins)

á nūnám yātam açvinā [çvebhiḥ pruşítápsubhiḥ,] ☞ 8.13.11^b
[dásrā hiraṇyavartani çubhas pati,] [pátám sómam ṛtāvṛdhā,] ☞ c: 1.92.18^b ; d: 1.47.3^b

8.8.2^b : 1.47.9^b, ráthena sūryatvacā.

8.8.4^c, 8c, putráḥ káṇvasya vām ihá (8^c, řṣih).

8.8.5^a (Sadhvaṅsa Kāṇva ; to Açvins)

á no yātam úpaçruty [áçvinā sómapítaye,] ☞ cf. 8.8.5^b
sváhā stómasya vardhanā prá kavi dhítibhir narā.

8.34.11^a (Nīpātithi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthéṣu raṇayā ihá,
[divó amúṣya çásato divám yayá divāvaso.] ☞ refrain, 8.34.1^{cd}-15^{cd}

[8.8.5^b, áçvinā sómapítaye : 8.42.6^c, násatyā sómapítaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhí vām purá řṣayo juhūré 'vase narā : 1.48.14^{ab}, yé cid dhí tvám
řṣayaḥ pūrva ūtāye juhūré 'vase mahi.

8.8.6^c, á yātam açviná gatam = refrain, 8.35.22^c-24^c.

8.8.6^d : 8.5.30^c, úpemám suṣtutím máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, diváç cid rocanád ádhi.

8.8.7^d : 6.59.10^b, stómebhir havanaçrutā : 8.12.23^b, stómebhir havanaçrutām.

8.8.8^d, 15^b, 19^d, gīrbhír vatsó avivṛdhat (15^b, 19^d, ávivṛdhat).

8.8.10^a, á yád vām yóṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahásranirṇijā ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purúvásū.

8.8.12^b: 1.46.2^b, manotārā rayiṇám.

8.8.13^d: 7.94.3^c, má no rīradhataṁ nidé.

8.8.14^{ab}, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvátī yád vā sthó ádhi turváçe.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahásranirṇijā ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dánunas patī : 1.136.3^e ; 2.41.6^b, ādityá dánunas patī.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām viçvābhir ūtibhiḥ ; 7.24.4^a, á no viçvābhir ūtibhiḥ sajóṣāḥ ; 8.8.1^a, á no viçvābhir ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avṛkām pṛthú chardiḥ : 1.48.15^c, prá ṇo yachatād avṛkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dānsānsy açvinā viprāsah parimāmrūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,
yád vā vāṇibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñám mánave saimimikṣáthur evét kāṇvāsya bodhatam,
bṛhaspátim viçvān deván ahám huva indráviṣṇū açvināv açuhéṣasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ;
6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, á nūnám yātam aṇvinā.

8.9.18^b (Çaçakarna Kāṇva ; to Aṇvins)
yád ušo yāsi bhānūnā sām sūryeṇa rocasa,
á hāyám aṇvino rátho vartír yāti nṛpáyyam.

9.2.6^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ḷácikradad vīṣā hárir, mahán mitró ná darçatáh, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, *Ved. Myth.* i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evét kāṇvásyā bodhatam.

8.10.3^d, devéṣv ádhy ápyam : 1.105.13^b, devéṣv asty ápyam.

[8.11.1^c, tvám yajñéṣv íḍyah : 10.21.6^a, tvám yajñéṣv ḷlate.]

8.11.2^c: 1.44.2^b, ágne rathír adhvaráñām.

8.11.5^c: 3.11.8^c, víprāso jātávedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devám mártāsa ūtāye ; 1.144.5^b, devám mártāsa ūtāye
havāmahe.

8.11.6^c (Vatsa Kāṇva ; to Agni)

víprañ víprāsó 'vase ḷdevám mártāsa ūtāye, 1.144.5^b
agním gīrbhír havāmahe.

10.141.3^b (Agni Tāpasa ; to Viçve Devāḥ)
sómañ rájānam ávase 'gním gīrbhír havāmahe,
adityāñ viṣṇuñ sūryāñ brahmāñāñ ca bḷhaspátim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahmán or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virūpa Āṅgirasa ; to Agni)
purutrá hí sadḷññ ási víçō víçvā ánu prabhūḥ,
samátstv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva ; to Agni)

samátstv agním ávase vājayánto havāmahe,
vājeṣu citrārādhasam.

8.53 (Vāl. 5).2^d (Medhya Kāṇva ; to Indra)
yā áyūñ kútsam atithigvám árdayo ḷvāvḷdhāno divé-dive, 8.12.28^b
tām tvā vayám háryaṇvāñ çatákratuñ vājayánto havāmahe.

8.12.4^b ghṛtām ná pūtám adrivaḥ : 5.86.6^c, ghṛtām ná pūtám ádrībhiḥ.

8.12.5^b: 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imám juṣasva girvaṇaḥ ḥ samudrá iva pinvate,]

657 1.8.7^b

indra viçvābhir ūtibhir vavákṣitha.

8.32.12^c (Medhātithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavañ antarābharáh,

índro viçvābhir ūtibhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhya ù šú çacīpata indra viçvābhir ūtibhiḥ,

bhāgam ná hí tvā yaçasam vasuvidam ānu çūra cārāmasi.

10.134.3^d (Mādhātara Yāuvanaçva ; to Indra)

avá tyá bṛhatír iṣo viçváçcandrā amitrahan,

çacībhiḥ çakra dhūnuhíndra viçvābhir ūtibhir ḥ deví jānitya ajījanad

bhadrá jānitya ajījanat.]

658 refrain, 10.134.1^{de}-6^{de}

The pāda, indra viçvābhir ūtibhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b: 1.130.8^g, ny āraçasānām oṣati.

[8.12.10^a, iyám ta ṛtivyāvati (dhíḥ) : 8.80.7^c, iyám dhír ṛtivyāvati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gárbho yajñásya devayúḥ krátum punīta ānuṣák,

stómair indrasya vāvṛdhe mīmīta it.

8.53 (Vāl. 5).6^d (Medhya Kāṇva ; to Indra)

ājíturam sátpatim viçváçarṣanim kṛdhí prajásv ābhagam,

prá sú tirā çacībhir yé ta ukthínaḥ krátum punatá ānuṣák.

Cf. krátum punita ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53 (Vāl. 5).2^b.

8.12.12^b, indraḥ sómasya pítāye : 1.55.2^c, indraḥ sómasya pítāye vṛṣāyate.

8.12.14^a, utá svaráje áditiḥ : 7.66.6^a, utá svarájo áditiḥ.

8.12.14^c (Parvata Kāṇva ; to Indra)

ḥ utá svaráje áditi,] stómam indráya jījanat,

659 7.66.6^a

purupraçastám útāya ṛtāsya yát.

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)

áchā naḥ çirāçociṣam giro yantu darçatám,

áchā yajñáso námasā purūvāsum purupraçastám útāye.

The longer pāda is extended by the refrain dipody ṛtāsya yát, 8.12.13-15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)

devám-devam̐ vó 'vasa indram-indram̐ gr̥ṇīśāṇi,
ádḥā yajñāya turváṇe vy ānaçuḥ.

8.27.13^{ab} (Manu Vāivasvata ; to Viçve Devāḥ)

devám-devam̐ vó 'vase devám-devam̐ abhiṣṭaye,

ḷdevám-devam̐ huvema vājasātaye, gr̥ṇānto devyā dhiyá. ~~cf.~~ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómebhiḥ somapátamam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya práñtayah pūrvír utá práçastayah ; 8.40.9^b,
pūrvír utá práçastayah.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indram̐ vṛtráya hántave.

[8.12.22^b : 1.131.1^e, devás0 dadhire puráh ; 5.16.1^d, mártāso dadhiré puráh ;
8.12.25^b, devás tvā dadhiré puráh.]

8.12.22^c, indram̐ vāñir anūṣatā sám ójase : 7.31.12^a, indram̐ vāñir ánuttamanyum evá.

8.12.23^b, stómebhir havanaçrútam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutā.

8.12.24^b : 8.6.15^b, nántárikṣāṇi vajriṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^{c-27^c}, ád it te haryatá hári vavakṣatuḥ.

[8.12.26^{ab}, yadá vṛtrám nadivṛtam̐ çávasā vajrinn ávadhīḥ : 1.52.2^c, índro yád
vṛtrám ávadhīn nadivṛtam.]

8.12.27^b : 1.22.18^a, tríṇi padá ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)

yadá te haryatá hári vāvṛdháte divé-dive,

ḷád it te viçvā bhúvanāni yemire.]

~~cf.~~ refrain, 8.12.28^{c-30^c}

8.53(Vál. 5).2^b (Medhya Kāṇva ; to Indra)

yá āyúm kútsam atithigvám árdayo vāvṛdhānó divé-dive,

tám tvā vayám háryaçvam̐ çatákratum ḷvājayánto havāmahe.] ~~cf.~~ 8.11.9^b

8.12.28^{c-30^c}, ád it te viçvā bhúvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imám̐ ta indra suṣtutím : 8.6.32^a, imám̐ ma indra suṣtutím.]

8.12.32^b, samicnás0 ásvaran : 8.3.7^c, samicnása ṛbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33^a, *suvīryam svāçvyam*: 3.26.3^c, *sá no agnih suvīryam svāçvyam*.]

[8.13.1^b, *krátum punīta ukthyam*: 8.12.11^b, *krátum punīta ānuṣák*; 8.53(Vāl.5).6^d, *krátum punata ānuṣák*.]

8.13.4^c (Nārada Kāṇva; to Indra)

iyám ta indra girvaṇo rātiḥ kṣarati sunvatāḥ,
mandānó asyá barhiṣo ví rājasí.

8.15.5^c (Goṣúktin Kāṇvāyana and Açvasúktin Kāṇvāyana; to Indra)
yéna jyótiṣy āyáve mánave ca vivéditha,
mandānó asyá barhiṣo ví rājasí.

8.13.6^c, *vayá ivānu rohate juṣánta yát*: 2.5.4^d, *vayá ivānu rohate.*

8.13.7^b, *çṛṇudhí jaritúr hávam*: 7.94.2^a; 8.85.4^a, *çṛṇutám jaritúr hávam.*

8.13.8^b: 8.6.34^b; 9.24.2^b, *ápo ná pravátā yatíḥ.*

8.13.10^c, *gántārā dāçúṣo gṛhám namasvīnaḥ*: 8.5.5^c; 22.3^d, *gántārā dāçúṣo gṛhám.*

8.13.11^b (Nārada Kāṇva; to Indra)

tūtujānó mahematé 'çvebhiḥ prusitápsubhiḥ,
á yāhi yajñám āçúbhiḥ çám íd dhí te.

8.87.5^b (Dyumnika Vāsiṣṭha; to Açvins)

á nūnám yātam açvin_áçvebhiḥ prusitápsubhiḥ, ☞ 8.8.2^a
á dásrā hiraṇyavartani çubhas pati_ pātám sómam ṛtāvṛdhā.

☞ c: 1.92.18^b; d: 1.47.3^b

The repeated páda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva; to Indra)

indra çaviṣṭha satpate_ rayím gṛṇátsu dhāraya, ☞ 5.86.6^c
_çrávaḥ sūribhyo amītam vasutvanám. ☞ 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa; to Indra)

á tvā rátham yáthotāye sumnáya vartayāmasi,
tuvikūrmīm ṛtiśāham indra çáviṣṭha sátpate.

8.13.12^b, *rayím gṛṇátsu dhāraya*: 5.86.6^c, *rayím gṛṇátsu didhṛtam.*

8.13.12^c: 7.81.6^c, *çrávaḥ sūribhyo amītam vasutvanám.*

8.13.13^c, *juṣāná indra sáptibhir na á gahi*: 3.44.1^c, *juṣāná indra háribhir na á gahi.*

8.13.14^b (Nārada Kāṇva ; to Indra)

á tú gahi prá tú drava mátsvā sutásya gómataḥ,
 1 tántum tanuṣva pūrvyām yáthā vidé.]

8.1.14.2.1^c

8.92.30^c (Ḫrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 mó šu brahméva tandrayúr bhúvo vājānām pate,
 mátsvā sutásya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé: 1.14.2.1^c, tántum tanuṣva
 pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yác chakrási parāvāti yád arvāvāti vṛtrahan,
 yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāṇyapa ; to Indra)

yác chakrási parāvāti yád arvāvāti vṛtrahan,
 átas tvā gīrbhir dyugád indra keḻibhiḥ 1 sutávān á vivāsati.]

8.1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvāti yád arvāváty aḻvinā, and
 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id viprā avasyávaḥ: 9.17.7^b ; 63.20^b, dhībhir viprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ḫrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 trikadrakeṣu cétanam deváso yajñám atnata,
 tám id vardhantu no gírah sadávṛdham.

9.61.14^a (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no gíro 1 vatsám samīḻvarír iva,]
 yá indrasya ḥṛdamsāniḥ.

8.69.11^c

For the repeated páda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
 8.13.14^b with 8.92.30^c.

8.13.19^c, cúciḥ pávaká ucyate só ádbhutaḥ: 1.142.3^a ; 9.24.6^a, cúciḥ pávakó
 ádbhutaḥ ; 9.24.7^a, cúciḥ pávaká ucyate.

8.13.25^c dhuksásva pipyúšim išam ávā ca naḥ: 8.7.3^c, dhuksánta pipyúšim išam ;
 8.54(Vál.6).7^d ; 9.61.15^b, dhuksásva pipyúšim išam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá sadhamádyā yujānáḥ sómapítaye,
 hári indra pratádvāsū abhí svara.

8.32.29^a (Medhātithi Kāṇva; to Indra) =

8.93.24^a (Sukakṣa Āṅgirasa; to Indra)

ihá tyá sadhamádyā ḥári hiraṇyakeçyā,]

ḥ volhám abhi práyo hitám.]

☞ 8.32.29^b

☞ 8.32.9^c

8.13.31^{abc} (Nārada Kāṇva; to Indra)

vṛṣāyám indra te rátha utó te vṛṣañā hári,

vṛṣā tvám çatakrate vṛṣā hávaḥ.

8.33.11^{cd} (Medhyātithi Kāṇva; to Indra)

vṛṣañas te abhíçavo vṛṣā káçā hiraṇyáyi,

vṛṣā rátho maghavan vṛṣañā hári vṛṣā tvám çatakrate.

Either stanza 8.13.31 in relation to 8.33.11^{cd} is an extension, or, vice versa, 8.33.11^{cd} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhíçavaḥ, káçā, ráthah, hári—is not unartistic. Add to this, that vṛṣā hávaḥ in 8.13.31^c is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{cd} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayám sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣañam huve vājriṇ citrābhir utibhiḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yájamānāya sunvaté.

8.14.4^c: 4.32.8^b, yád dítsasi stutó maghám.

8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhánāsyā te vayám viçvā dhánāni jigyúṣaḥ,

útím indrá vṛṇīmahe.

9.65.9^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayám viçvā dhánāni jigyúṣaḥ,

ḥ sakhitvám ā vṛṇīmahe.]

☞ 9.61.4^c

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntárikṣam atiran máde sómasya rocanā,

indro yád ábhinad valám.

10.153.3^b (Devajāmaya Indramātarah; to Indra)

tvám indrāsi vṛtrahá vy āntárikṣam atirah,

úd dyám astabhñā ójasā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b : 8.6.45^c = 8.32.30^c, somapēyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
tām v abhī prā gāyata puruhūtām puruṣṭutām,
indram gīrbhīs taviṣām ā vivāsata.

8.92.5^a (Çrutakakṣa Āṅgirasas, or Sukakṣa Āṅgirasas ; to Indra)
tām v abhī prācaté, ndraṁ sómasya pītāye, 1.16.3^c
tād id dhy āsya vārdhanam.

8.92.2^a (Çrutakakṣa Āṅgirasas, or Sukakṣa Āṅgirasas ; to Indra)
puruḥūtām puruṣṭutām gāthānyāni sānaçrutam, indra iti bravītanā.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, ēko vṛtrāṇi jighnase : 8.95.9^c, çuddhó vṛtrāṇi jighnase.]

8.15.5^c : 8.13.4^c, mandāno asyā barhiṣo ví rājasi.

8.15.6^b : 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b : 8.1.3^b ; 68.5^c, nānā hāvanta utāye.

8.15.13^b : 7.55.1^b ; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
āraṁ kṣáyāya no mahé, víçvā rūpāny āviçān, 7.55.1^b
indraṁ jáitrāya harṣayā çācīpātīm.

9.111.3^e (Anānata Pāruccheṇi ; to Pavamāna Soma)
pūrvām ānu pradīçāṁ yāti cékitat sām raçmibhir yatate darçató rátho
dáivyo darçató ráthah,
ágmān ukthāni páuṁsyéndraṁ jáitrāya harṣayan,
vájraç ca yád bhavátho ānapacyutā samātsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, *Ved. Myth.* i. 310 ; ii. 236 ; Geldner, *Ved. Stud.* iii. 13.

[8.16.1^a, prā samrājāṁ carṣaṇInām : 3.10.1^b ; 10.134.1^d, samrājāṁ carṣaṇInām.]

8.16.7^{bc} : 8.2.32^{bc}, indraḥ purú puruhūtāḥ, mahān mahībhiḥ çācībhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva ; to Indra)
sā naḥ pápriḥ párayāti svastí nāvá puruhūtāḥ.
indro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 átīd u çakrá ohata índro víçvā áti dvīṣaḥ,
 bhínát kanína odanáñ pacyámānañ paró girá.

The primary connexion of the repeated páda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, *Bezz. Beitr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* iii. 350 ; Geldner, *Ved. Stud.* iii. 65.

[8.17.1^b, índra sómañ píba imám : 10.24.1^a, índra sómam imám píba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édám barhiḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayám yujá somapám indra somínaḥ,
 sutávanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 ṽyásmāi tvám vaso dánáya çikṣasi sá rāyās póṣam açnute,
 ṽtām tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vāl.3).6^{ab}
 8.51(Vāl.3).6^c

8.61.14^d (Bharga Prāgātha ; to Indra)
 tvám hi rádhaspate rádhaso maháḥ kṣáyasyási vidhatáḥ,
 ṽtām tvā vayám maghavann indra girvaṇaḥ, sutávanto havāmahe.
 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama sutávanto havāmahe,
 ṽyád indra mṛṣáyási naḥ. 8.93.28^c-30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujá. The corruption might be due to brahmayújā in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4^b, asmákam suṣtutír úpa : 1.84.2^c, řṣiṇām ca stutír upa.]

SV. 2.380 reads řṣiṇām suṣtutír upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, índro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānáya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayám ta indra sómo nípuṭo ádhi barhiṣi,
 éhīm asyá drávā píba.

8.64.12^c (Pragātha Kāṇva ; to Indra)
 tám adyá rádhase mahé cáruñ mādāya ghṣvaye,
 éhīm indra drávā píba.

8.17.15^d: 1.16.3^o; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indraṁ sómasya pítāye.

8.18.1^b: 8.7.15^b, sumnām bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitá bhágo váruṇo mitró aryamá.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7}^b,
váruṇo mitró aryamá.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

└ tát sú naḥ savitá bhágo váruṇo mitró aryamá,┘

4.55.10^{ab}

ǵarma yachantu saprátho yád ímahe.

10.126.7^c (Kulmalabarhiṣa Čailuṣi, or Anhomuc Vāmadevya; to Viṣve
Devāḥ)

ǵunām asmábhyam útāye └ váruṇo mitró aryamá,┘

1.26.4^b

ǵarma yachantu saprátha ādityāso yád ímahe áti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form ǵarma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here áti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time váruṇo mitró aryamá of pāda b.

8.18.5^c, anhóç cid urucákrayo 'nehásaḥ: 5.67.4^d, anhóç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām ápa srídham ápa sedhata durmatím,

ádityāso yuyótanā no ánhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāno ápa duchúnām ápa sedhata durmatím,

usrāḥ kartana bheṣajám.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ ǵarma yachatáđityā yán múmocati,

énavantaṁ cid énaṣaḥ sudānavaḥ.

8.67.18^b (Matsya Sāmmada, or others; to Ādityās)

tát sú no návyam sányasa áđityā yán múmocati,

bandhád baddhám ivāđite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányase* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛṇomi sányase purājám*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (*purājám*) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmái . . . índrāya . . . pratnáya pátye dhíyo marjayanta*; and still more clearly 10.91.13, *imám pratnáya suṣṭutím návyasim vocéyam asmá ucaté çṛṇótu naḥ*. These passages show *pratnáya* (sc. *deváya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *múmocati* than *çárma*; still the point, perhaps, is subjective.

8.18.14^b *duḥçánsam mártyaṁ ripúm* : 2.41.8^c, *duḥçánsa mártyo ripuḥ*.

8.18.16^a (*Irimbiḥi Kāṇva*; to *Ādityas*)
 á çárma párvatānām ótápām vṛṇímahe,
 dyáivākṣāmārē asmád rápas kṛtam.

8.31.10^a (*Manu Vāivasvata*; *Dampatyor aḥṣaḥ*)
 á çárma párvatānām vṛṇímáhe nadínām,
 á viṣṇoḥ sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa çánsyam* : 8.83.4^b, *vāmám varuṇa çánsyam*.]

[8.18.22^c, *prá sú na áyur jiváse tiretana* : 10.59.5^b, *jívátave sú prá tirā na áyuh*.]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrá havýam óhire* : 1.128.6^e, *devatrá havýam óhiṣe*.

8.19.3^c : 1.12.1^e, *asyá yajñásya sukrátum*.

[8.19.4^{ab}, *úrjō nápātam subhāgam sudídítim agním çṛṣṭhaçocíṣam* : 8.44.13^{ab},
úrjō nápātam á huve 'gníñ pāvakaçocíṣam.]

8.19.6^c, *ná tám áñho devákṛtam kútaç caná* : 2.23.5^a, *ná tám áñho ná durítam kútaç caná* ; 10.126.1^a, *ná tám áñho ná durítam*.

8.19.7^c : 7.15.8^c, *suvíras tvám asmayuḥ*.

8.19.8^b (*Sobhari Kāṇva*; to *Agni*)
 praçánsamāno átithir ná mitríyo 'gní rátho ná védyah,
 tvé kṣémāso ápi santi sādhávas tvám rájá rayñám.

8.84.1^c (Uçanas Kāvya; to Agni)

préṣṭham vo átithim, stuṣé mitráṃ iva priyám,
agním rátham ná védyam.

1.186.3^a

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^c: 4.37.6^c, sá dhībhīr astu sánitā.

[8.19.16^a, yéna cáṣṭe váruṇo mitró aryamā: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva; to Agni)

té ghéd agne svādhyò yé tvā vipra nidadhiré nṛcákṣasam,
viprāso deva sukrátum.

8.43.30^a (Virūpa Āṅgīrasa; to Agni)

té ghéd agne svādhyò 'hā víçvā nṛcákṣasaḥ,
tárantaḥ syāma durgáhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stäts durchdringen alles Ungemach.' Hero 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir... als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyàḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the pāda, tvám agne svādhyàḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṃ mánah kṛṇuṣva vṛtratúrye.

8.19.21^c, yájiṣṭham havyaaváhanam: 1.36.10^b; 44.5^d, yájiṣṭham havyaaváhana;
7.15.6^c, yájiṣṭho havyaaváhanaḥ.

8.19.24^d: 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^c: 3.24.3^b; 8.75.3^b, sáhasaḥ sūnav áhuta.

[8.19.32^c, samrájam tráśadasyavam: 10.33.4^b, rájānam tráśadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyàḥ: 7.66.12^d; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^c, bhúmīr yámeṣu rejate; 1.37.8^c, bhiyá yámeṣu rejate (sc. pṛthiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

góbhīr vāṇó ajyate sóbhariṇām ráthe kóḥe hiraṇyáye,
góbandhavaḥ sujātāsa iṣé bhujé mahānto na spārase nú.

8.22.9^b (Sobhari Kāṇva ; to Aṣvins)

á hí ruhátam aṣvīnā ráthe kóḥe hiraṇyáye vṛṣaṇvasū,
yuñjāthām pívarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇá and vāṇī are synonyms for vāk, 'speech'); góbandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛṣṇi. The chariot is the chariot upon which the Maruts stand; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnā tād eṣām.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

vīcvaṁ pácyanto bibhṛthā tanúṣv á ténā no ádhi vocata,
kṣamā rápo maruta áturasya na iṣkartā víhruṭam pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāmmada, or others ; to Ādityas)

yád vaḥ ṣrāntāya sunvaté várūtham ásti yác chardīḥ,
ténā no ádhi vocata.

Cf. tá u no ádhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā víhruṭam pūnaḥ.

8.21.3^c : 5.40.1^b, sómaṁ somapate piba.

8.21.4^d : 1.14.1^b, vīcvebhiḥ sómapītaye.

[8.21.5^c, abhí tvám indra nonumaḥ : 7.32.22^a, abhí tvā ṣūra nonumaḥ.]

8.21.9^c : 1.30.7^c, sákhāya índram útāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tváyā ha svid yujá vayám práti ṣvāsantam vṛṣabha bruvīmahi,
saṁsthé jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)

tváyā ha svid yujá vayám códiṣṭhena yaviṣṭhya,
abhí ṣmo vājasātaye.

Cf. 1.8.4^b, indra tváyā yujá vayám.

8.21.13^b, ánāpir indra janúṣā sanád asi : 1.102.8^c, aṣatrúr indra janúṣā sanád asi ;
10.133.2^c, aṣatrúr indra jajñiṣe.

[8.21.18^d, sahásram ayútā dádat : 8.2.41^b, catvāry ayútā dádat.]

8.22.1^c (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dánsiṣṭham úṭāye,
yám aṇvinā suhavā rudravartanī á suryāyāi tasthátluḥ.

10.39.11^c (Ghoṣā Kakṣivati ; to Aṇvins)

ná tám rájanāv adite kútaç caná náñho aṇnoti duritám nákir bhayám,
yám aṇvinā suhavā rudravartanī purorathám kṛṇutháh pátnyā sahā.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvapūṣam suhavam puruspṛham bhujyúm vájeṣu pūrvyam,
sacanāvantaṁ sumatibhiḥ sobhare vídveṣasam anehāsam.

8.46.20^d (Vaça Aṇvya ; to Indra)

sánitaḥ sūsanitar úgra citra cétiṣṭha sūrta,
prāsāhā samrāt sáhurinī sáhantaṁ bhujyúm vájeṣu pūrvyam.

An interesting comparison of translations of repeated pádas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtāmā.

[8.22.3^c arvāciná sv ávase karāmahe : 10.38.4^d, arvāñcam indram ávase, &c.]

8.22.3^d : 8.5.5^c, gántārā dāçúṣo gṛhám ; 8.13.10^c, gántārā dāçúṣo gṛhám namasvinaḥ.

8.22.5^{ab}, rátho yó vām trivandhuró hiraṇyābhīçur aṇvinā : 8.5.28^{ab}, rátham hiraṇyavandhuraṁ hiraṇyābhīçum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātaṁ sómapṛtaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dāçúṣo gṛhé.

8.22.9^b, ráthe kóçe hiraṇyāye vṛṣaṇvasū : 8.20.8^b, ráthe kóçe hiraṇyāye.

8.22.10^a, yábhīḥ pakthám ávatho yábhīr ádhriçum : 1.112.20^b, bhujyúm yábhīr ávatho yábhīr ádhriçum.

8.22.14^c (Sobhari Kāṇva ; to Aṇvins)

tāv íd doṣá tá uṣási çubhás páti tá yáman rudrávartanī,
má no mártāya ripáve vājīnīvasū paró rudrāv áti khyatam.

8.60.8^a (Bharga Prāgātha ; to Agni)

má no mártāya ripáve rakṣasvīne mághāçansāya rīradhaḥ,
ásredhadhbhis tarāñibhir yaviṣṭhya çivébhiḥ páhi payúbhiḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated páda is satisfactory ; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d : 5.82.6^c ; 8.103.5^d, víçvā vāmāni dhīmahi.

8.23.4^a : 7.16.3^a, úd asya çocír asthāt.

8.23.7^b : 1.127.2^e ; 8.60.17^d, hótāram carṣaṇmám.

8.23.9^b, yajñásya sádhanam girá : 1.44.11^a, ní tvā yajñásya sádhanam ; 3.27.2^b,
girá yajñásya sádhanam ; 8.6.3^b, stómair yajñásya sádhanam.

[8.23.12^b, rayīm rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ;
9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a : 5.23.3^a, víçve hí tvā sajóśasaḥ ; 5.21.3^b, tvām víçve sajóśasaḥ.

8.23.18^b : 5.21.3^b, deváso dūtám akrata.

8.23.22^b (Viçvamanas Vāiyaçva ; to Agni)

prathamám jātávedasam agním yajñéṣu pūrvyám,
práti srúg eti námasā havīṣmatī.

8.39.8^e (Nābhāka Kāṇva ; to Agni)

yó agniḥ saptámānuṣaḥ çritó viçveṣu síndhuṣu,

tám áganma tripastyám mandhātúr dasyuhántamam agním yajñéṣu
pūrvyám [nābhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

8.60.2^d (Bharga Prāgātha ; to Agni)

áchā hí tvā sahasaḥ sūno āngiraḥ srúcaç cáranty adhvare,
urjó nápatām gḥṛtákeçam imahe ḡgním yajñéṣu pūrvyám.

8.102.10^c (Prayoga Bhārgava, or others ; to Agni)

viçveṣām ihá stuhi hótīñām yaçástamam,
agním yajñéṣu pūrvyám.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7^b = 8.60.17^d ; and 8.60.19^b = 8.102.16^b.

[8.23.23^a, ábhir vidhemāgnāye : 8.43.11^c, stómair vidhemāgnāye.]

8.23.25^a : 1.127.8^d, átithim mānuṣāñām.

8.23.27^a (Viçvamanas Vaiyaçva ; to Agni)
vāṅsvā no vāryā purú vāṅsva rāyāḥ puruṣp̄ḥaḥ,
suvíryasya prajāvato yaçasvataḥ.

8.60.14^d (Bharga Prāgātha ; to Agni)
nahí te agne vṛṣabha pratidh̄ṛṣe jámbhāso yád vit̄ṣṭhase,
sá tvám no hotaḥ súhutam̄ haviṣ k̄ḍhi vāṅsvā no vāryā purú.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
vāryā purú is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvám̄ no gómataḥ ṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utá no, &c.]

[8.23.30^a, ágne tvám̄ yaçá asi : 8.90.5^a, tvám̄ indra yaçá asi.]

8.23.30^c (Viçvamanas Vaiyaçva ; to Agni)

ágne tvám̄ yaçá asy, á mitrávaruṇa vaha,
ṛtāvānā samrājā pūtádakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
tá vām̄ viçvasya gopá devá devéṣu yajñíyā,
ṛtāvānā yajase pūtádakṣasā.

8.24.1^b : 3.53.13^b, bráhméndrāya vajriṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna á bhara ; 9.40.5^a ; 61.6^a, sá naḥ punāná á bhara.

8.24.8^b (Viçvamanas Vaiyaçva ; to Indra)

vayám̄ te asyá vṛtrahan vidyāma çūra návyasaḥ,
vāso spārhāsya puruhūta rādhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
etāvatas te vaso vidyāma çūra návyasaḥ,
yáthā práva étaçam̄ k̄ṭvye dhāne, yáthā váçam̄ daçāvraje.

8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratötter, held, dise deine neueste treffliche, ersente gewärung, vilgerufener'. Similarly Grassmann, both correctly. The Vālahilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavradtscha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta imaha indra sumnāsya gómataḥ,
yáthā právo maghavan médhyaṭithim̄ yáthā nípātithim̄ dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nípātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Vāl. 1).9, may bear upon the meaning of a third, 8.50(Vāl. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vaso* in 8.50(Vāl. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s. v. *nāvyas*, suggests, unnecessarily, the reading *te āvaso* for *te vaso* in 8.50(Vāl. 2).9^a, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vaso* in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Vāl. 2).9, and again, on account of its more obvious construction, that 8.49(Vāl. 1).9 is the model after which 8.50(Vāl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pībāti sōmyam mādhu* : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 8.1^d ; 35.22^b,
pībatam sōmyam mādhu.

8.24.18^b : 6.45.10^c, *āhūmahi çravyāvaha.*

8.24.19^a (Viçvamanas Vāiyaçva ; to Indra)
éto nv indram stāvāma sakhāya stōmyam nāram,
kr̥ṣṭīr yō viçvā abhy āsty ēka it.

8.81.4^a (Kusīdin Kāṇva ; to Indra)
éto nv indram stāvāméçānām vāsvaḥ svarājāam,
nā rādhasā mardhiṣan naḥ.

8.95.7^a (Tiraçei Āṅgīrasa ; to Indra)
éto nv indram stāvāma çuddhām çuddhēna sāmna,
çuddhāir ukthāir vāvrdhvānsam çuddhā āçīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase putādakṣasā* : 8.23.30^c, *ṛtāvānā samrājā putādakṣasā.*

8.25.3^b : 7.66.2^c, *asuryāya prāmahasā.*

8.25.4^c : 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *br̥hāt.*

[8.25.7^{ab} : see under 4.2.18^{ab}.]

8.25.8^b, *sāmrajyāya sukrātu* : 1.25.10^c, *sāmrajyaya sukrātuḥ.*

8.25.11^c, *āriṣyanto nī pāyūbhiḥ sacemahi* : 2.8.6^c, *āriṣyantaha sacemahi.*

8.25.18^c : 3.54.15^b ; 4.16.5^b, *ubhé ā paprāu rōdasī mahitvā.*

8.25.24^b : 1.82.2^d, *vīprā nāvīṣṭhaya matī.*

8.26.9^a (Viçvamanas Vāiyaçva, or Vyaçva Āṅgīrasa ; to Açvins)
vayām hī vām hāvāmaha ukṣanyānto vyaçvavāt,
sumatībhīr ūpa viprāv ihā gatam.

8.87.6^a (Dyumnika Vāsiṣṭha, or others ; to Açvins)
vayām hī vām hāvāmaha vipanyāvo viprāso vājasātaye,
tā valguḥ dasrā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

[8.26.11^c, sajośasā vāruṇo mitrō a yamā: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvābhyāṁ bhutv aṇvinā.

8.26.21^c (Viṣvamanas Vaiyaṇva, or Vyaṇva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmatar adbhuta,
āvāṅsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāmmada, or others; to Ādityas)

ḷ māhi vo mahatām āvo ḷ vāruṇa mitrāryaman, ḷ a: 8.47.1^a; b: 5.67.1^c
āvāṅsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help wo implore, O Vāyu, lord of the ṛta, Tvaṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām āvo vāruṇa mitra dāṇṣe,
yām ādityā abbī druhó rākṣathā nēm aghām naṇat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman; (your) helps do wo implore.' The tautology of āvas and āvāṅsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mitrāryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Vāl.5).1^d, īṇānaṁ rāyā Imahe.

8.27.3^d: 4.1.3^e, marūtsu viṇvābhānuṣu.

[8.27.4^d, yāntā no 'vṛkām chardīḥ: see under 1.48.15^c.]

8.27.10^b, devāso āsty āpyam: 1.105.13^b, devēsu āsty āpyam.]

8.27.13^{ab}, devām-devaṁ vō 'vase devām-devam abhiṣṭaye: 8.12.19^{ab}, devām-devaṁ vō 'vasa indram-indraṁ ḡṇīṣāṇi.

[8.27.13^c, devām-devaṁ huvema vājasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prā sā kṣāyam tirate vī mahīr īṣo yō vo vārāya dāṇati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prā prajābhir jāyate dhārmaṇas pari.

8.27.16^d: 1.41.2^c, āriṣṭaḥ sārva edhate; 10.63.13^a, āriṣṭaḥ sā mārto viṇva edhate.

8.27.17^c, aryamā mitrō vāruṇaḥ sārātayaḥ: 1.79.3^c; 10.93.4^b, aryamā mitrō vāruṇaḥ pārijmā.

8.27.19^a, yād adyā sūrya udyati: 7.66.4^a: 8.27.21^a, yād adyā sūra údite.

8.27.21^a: 7.66.4^a, yād adyā sūra údite; 8.27.19^a, yād adya sūrya udyati.

8.28.2^a: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^{b-7b},
váruṇo mītró aryamā.

[8.28.5^c, saptó ádhi ṛiyo dhire: see under 2.8.5^c.]

[8.29.2^b, antár devēṣu médhiraḥ: 1.105.14^d; 142.11^d, devó devēṣu médhiraḥ.]

[8.29.9^b, samrājā sarpírāsuti: 1.136.1^d; 2.41.6^a, tá samrājā ghr̥tāsuti.]

[8.30.1^b, (arbhakó) dévāso ná kumārakāḥ: 8.69.15^a, arbhakó ná kumārakāḥ.]

[8.30.3^b, tá u no ádhi vocata: 8.20.26^b; 67.6^a, tēnā no ádhi, &c.]

8.31.5^b, sunutá á ca dhāvataḥ: 7.32.6^d, sunóty á ca dhāvati.

8.31.8^b, viçvam áyur vy açnutah: 1.93.3^c, viçvam áyur vy açnavat; 10.85.42^b,
viçvam áyur vy açnutam.

8.31.10^a: 8.18.16^a, á çárma párvatānām.

8.31.11^a (Manu Vāivasvata; Dāmpatyor āçīṣaḥ)
áitu pūṣá rayír bhágaḥ svastí sarvadhātamaḥ,
urúr ádhvā svastáye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣá rayír bhágaḥ sómaḥ punāno arṣati,
pátir viçvasya bhúmano vy ákhyad ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, 'urúr ádhvā svastáye,' and rayír bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣá rayír bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Puschan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūṣan, als Rayi [reichtum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{cde-18^{cde}}, devánām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.

8.31.17^a (Manu Vāivasvata; Dāmpatyor āçīṣaḥ)
nákiṣ ṭám kármaṇā naçan ná prá yoṣan ná yoṣati,
devánām yá in máno yájamāna iyakṣaty abhíd áyajvano bhuvat.]

☞ refrain, 8.31.15^{cde-18^{cde}}

8.70.3^a (Puruhanman Āngirasa; to Indra)
nákiṣ ṭám kármaṇā naçad yáç cakára sadāvīdham,
índraṁ ná yajñáir viçvágūrtam f̥bhvasam ádhr̥ṣtam dhr̥ṣṇvòjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utá tyád āçvāçvyam.

8.32.2^c (Medhātithi Kāṇva ; to Indra)

yáḥ sṛbindam ánarçaniṁ píruṁ dāsám aḥçívam,
vádhid ugró riṇánn apáh.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)
indur indrāya toçate ní toçate çrīnán ugró riṇánn apáh.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhid the word çrīnán which belongs regularly to the diction of the Pavamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tád indra páuṁsyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^c, stotf̄bhya indra girvaṇaḥ.

8.32.12^c, indro viçvābhir ūtibhiḥ : 8.12.5^c, indra viçvābhir ūtibhir vaváksitha ;
8.61.5^b ; 10.134.3^d, indra viçvābhir ūtibhiḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vánir mahán supārāḥ sunvatāḥ sákhā.

8.32.13^c, tám indram abhi gāyata ; 1.4.10^c ; 5.4^c, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^e, sahásrā vājy ávr̄taḥ.

[8.32.22^c, dhénā indrāvacákaçat : 10.43.6^b, jánānām dhénā avacákaçad v̄ṣā.]

8.32.23^c : 4.47.2^d, nimmám āpo ná sadhryāk.

8.32.24^b, sómaṁ virāya çipriṇe : 6.44.14^d, sómaṁ virāya çipriṇe pibadhyāi.

8.32.27^c : 1.37.4^c, devātam bráhma gāyata.

8.32.29 (Medhātithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)
ihá tyá sadhamádyā hári hiraṇyakeçyā,
volhám abhi práyo hitám.

8.32.29^a = 8.93.24^a : 13.27^a, ihá tyá sadhamádyā.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapéyāya vakṣataḥ.

8.33.3^d (Medhyātithi Kāṇva ; to Indra)
 kāṇvebhir dhr̥ṣṇav ā dhr̥śád vājaṁ darṣi sahasrīṇam,
 piçāṅgarūpaṁ maghavan vicarṣaṇe makṣú gómantam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)
 dyukṣám sudānuṁ táviṣṭbhir āvṛtaṁ girīm ná purubhójasam,
 kṣumántam vājaṁ çatīnam sahasrīṇam makṣú gómantam imahe.

For kṣumántam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kāṇva ; to Indra)
 satyám itthá vṛṣéd asi vṛṣajūtir nó 'vṛtaḥ,
 1 vṛṣā hy ūgra çṛṇviṣe parāvāti, vṛṣo arvāvāti çrutāḥ.

8.6.14^c

9.64.2^c (Kaçyapa Mārīca ; to Pavamāna Soma)
 vṛṣṇas te vṛṣṇyaṁ çávo vṛṣā vānaṁ vṛṣā madaḥ,
 satyám vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvám vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣā hy ūgra çṛṇviṣe parāvāti : 8.6.14^c, vṛṣā hy ūgra çṛṇviṣe.

8.33.11^{cd}, vṛṣā rátho maghavan vṛṣaṇā hári vṛṣā tvám çatakrato : 8.13.3^{1abc},
 vṛṣāyám indra te rátha utó te vṛṣaṇā hári, vṛṣā tvám çatakrato vṛṣā
 hávaḥ.

8.33.15^d (Medhyātithi Kāṇva ; to Indra)
 asmákam adyántamaṁ stómaṁ dhiṣva mahāmaha,
 asmákam te sávanā santu çámtamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)
 sácā sómeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,
 tvám id dhī brahmakṛte kámyaṁ vásu déṣṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* somapressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayám tát ta indra sám bharāmasi yajñám ukthám turám vácaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).'
 The looser dependence of mādāya upon sómeṣu, as compared with asmákam te sávanā santu mādāya in 8.33.15, seems to show that the repeated páda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amúṣya çásato divám yayá divāvaso.

8.34.4^b: 5.35.6^d; 8.6.37^c, hávante vājasātaye; 6.57.1^c, huvéma vājasātaye;
 8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpātithi Kāṇva ; to Indra)

á no yāhi mahemate sáhasrote çatāmagha,

└divó amúšya çásato divám yayá divāvaso.┘

☞ refrain, 8.34.1^{cd}—15^{cd}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahásrotiḥ çatāmagho vimāno rájasaḥ kavíḥ,

└indrāya pavate mádaḥ.┘

☞ 9.6.7^b

[8.34.8^a, á tvā hótā mánurhitaḥ : 1.13.4^c, ási hótā mánurhitaḥ ; 1.14.11^a ; 6.16.9^a, tvám hótā mánurhitaḥ.]

8.34.11^a, á no yāhy úpaçruti : 8.8.5^a, á no yātam úpaçruti.

8.34.13^b (Nīpātithi Kāṇva ; to Indra)

á yāhi párvatebhyaḥ samudrásyádhi viṣṭápaḥ,

└divó amúšya çásato divám yayá divāvaso.┘

☞ refrain, 8.34.1^{cd}—15^{cd}

8.97.5^b (Rebha Kāçyapa ; to Indra)

yád vási rocané diváḥ samudrásyádhi viṣṭápi,

yát párhive sádane vṛtrahantama yád antárikṣa á gahi.┘

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

└prá vácam índur iṣyati┘ samudrásyádhi viṣṭápi,

☞ 9.12.6^a

jínvan kóçam madhuçútam.

9.107.14^c (Sapta Ṛṣayah ; to Soma Pavamāna)

└abhí sómāsa āyávaḥ pávante mádyam mádam.┘

☞ 9.23.4^{ab}

samudrásyádhi viṣṭápi manīṣiṇo └matsarásaḥ svarvídaḥ.┘

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, ádityái rudráir vásubhiḥ sacābhuvā.

8.35.1^c—21^c, sajoṣasā uṣāsā súryeṇa ca.

8.35.1^d—3^d, sómam píbatam açvinā.

[8.35.3^a, víçvair deváis tribhír ekādaçáir ihá : 1.34.11^a, á nāsatyā tribhír, &c.]

8.35.4^b—6^b, víçvehá devāu sávanáva gachatam.

8.35.4^d—6^d, iṣam no voḥham açvinā.

8.35.7^b—9^b, sómam sutám mahiśéváva gachathaḥ.

8.35.7^d—9^d, trír vartír yātam açvinā.

8.35.10^b—12^b, prajám ca dhattám dráviṇam ca dhattam.

8.35.10^d—12^d, úrjam no dhattam açvinā.

8.35.13^b—15^b, marútvantā jaritúr gachatho hávam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, ādityāir yātam açvinā.

8.35.16^b–18^b, hatām rākṣānsi sēdhatam āmivāḥ.

8.35.16^d–18^d, sōmaṁ sunvató açvinā.

8.35.19^b–21^b, çyāvāçvasya sunvató madacyutā.

Cf. çyāvāçvasya sunvatāḥ 8.36.7^a; 38.8^a.

8.35.19^d–21^d, açvinā tiróahnyam.

8.35.22^a, arvāg rátham ní yachatam : 1.92.16^c; 7.74.2^c, arvāg rátham sámanasā ní yachatam.

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, pibatam sómyam mādhu; 8.24.13^b, pibāti sómyam mādhu.

8.35.22^{cde}–24^{cde}, á yātam açvinā gatam avasyúr vām ahām huve dhattām rátnāni dāçúṣe.

The pāda, á yātam açvinā gatam, also at 8.8.6^c; the pāda, dhattām rátnāni dāçúṣe, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, vivākṣaṇasya pitāye.

8.36.1^{b-e}–6^{b-e}, pibā sōmaṁ mādāya kām çatakrato, yām te bhāgām ádhārayan víçvāḥ sehānāḥ pītanā urú jrāyaḥ sám apsuḥjín marútvān indra satpate.

Cf. 8.95.3^a, pibā sōmaṁ mādāya kām.

8.36.4^a (Çyāvāçva Ātreya; to Indra)

janitā divó janitā pṛthivyāḥ pibā sōmaṁ mādāya kām çatakrato,

☞ refrain : see prec. item

yām te bhāgām ádhārayan víçvāḥ sehānāḥ pītanā urú jrāyaḥ sám apsuḥjín marútvān indra satpate.

☞ refrain : see prec. item

9.96.5^b (Pratardana Dāivodāsi; to Pavamāna Soma)

sōmaḥ pavate janitā matínām janitā divó janitā pṛthivyāḥ,

janitāgnér janitā súryasya janiténdrasya janitóta viṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated pāda cf. 2.40.1^b, jánanā divó jánanā pṛthivyāḥ.

8.36.7^a = 8.37.7^a (Çyāvāçva Ātreya; to Indra)

çyāvāçvasya sunvatás (8.37.7, rébhatas) tāthā çṛṇu yáthāçṛṇor átreḥ kármāṇi kṛṇvatāḥ,

prá trasádasyum āvitha tvām éka ín nṛśáhya indra bráhmāṇi (8.37.7, kṣa-trāṇi) vardhayán.

8.38.8^a (Ṣyāvāṣva Ātreya ; to Indra and Agni)
 ṣyāvāṣvasya sunvató 'trīṇāṁ ṣṇutaṁ hávam,
 indrāgni sómapitaye.

Cf. the refrain, ṣyāvāṣvasya sunvató madacyutā, 8.35.19^b-21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ede}, 2^{bed}-6^{bed}, indra viṣvābhir ūtibhiḥ, mādhyamīdinasya sávanasya vṛtrahann anedya pibā sómasya vajrivaḥ.

For the first of these pādas see also under 8.32.12^o.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, ṣyāvāṣvasya rébhatas (8.36.7^a, sunvatás) tathā ṣṇu : 8.38.8^a, ṣyāvāṣvasya sunvatāḥ.

8.38.1^c-3^c, indrāgni tásya bodhatam.

8.38.2^b, vṛtrahánáparājítā : 3.12.4^b, sajítvanáparājítā.

8.38.3^{ab} (Ṣyāvāṣva Ātreya ; to Indra and Agni)
 idám vām madiráṁ mádhv ádhuṣann ádribhir nárah,
 1 indrāgni tásya bodhatam.]

☞ refrain, 8.38.1^c-3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idám te somyám mádhv ádhuṣann ádribhir nárah,
 juṣāná indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñám iṣṭāye ; 5.72.3^b, juṣétām yajñám iṣṭāye.

8.38.4^c-6^c, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sutám.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^c-9^c : 6.60.9^c, indrāgni sómapitaye.

8.38.8^a, ṣyāvāṣvasya sunvatāḥ : 8.36.7^a = 8.37.7^a, ṣyāvāṣvasya sunvatás (8.37.7^a, rébhatas) tathā ṣṇu.

8.38.9^{abc} (Ṣyāvāṣva Ātreya ; to Indra and Agni)

evá vām ahva útāye yátháhuvanta médhiraḥ,

1 indrāgni sómapitaye.]

☞ refrain, 8.38.7^c-9^c

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Aṣvins)

evá vām ahva útāye yátháhuvanta médhiraḥ,

1 nāsatyā sómapitaye.] 1 nābhantām anyaké same.]

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c-9^c ; pāda 8.42.6^c in 8.42.4^c-6^c (cf. áṣvinā sómapitaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10^b, indrāgnyór ávo vṛṇe: 8.94.8^b, devánām ávo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nábhantām anyaké same.

8.39.6^d, agnir dvārā vy ūṛṇute: 1.128.6^g, agnir dvārā vy ṛṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agním yajñēṣu pūrvyām.

[8.40.5^e, indra íçāna ójasā: 1.11.8^a; 8.76.1^b, indram íçānam ójasā.]

Cf. also 8.6.41^b, éka íçāna ójasā.

[8.40.6^c, ójo dāsásya dambhaya: 10.22.8^d, vādhar dāsásya dambhaya.]

8.40.7^d: 1.8.4^c; 9.61.29^c, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvīr utá práçastayah: 6.45.3^{ab}; 8.12.21^{ab}, mahír asya práñitayah
pūrvīr utá práçastayah.

8.40.10^c, 11^c, utó nú cid yá ójasā (11^c, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, çuṣṇasyāñḍāni bhédati: 8.40.11^d, āñḍā çuṣṇasya bhédati.

8.40.10^e, jéṣat svārvatīr apāḥ: 8.40.11^e, ájāih svārvatīr apāḥ; 1.10.8^c, jéṣaḥ
svārvatīr apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayāñ syāma pátayo rayiñām.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmá ū śú prábhūtaye vāruṇāya marúdbhyó 'reā viduṣtarebhyah,
yó dhítá mānuṣāñām paçvó gá iva rákṣati nábhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (Amahīyu Āngirasa; to Soma Pavamāna)

sá na índrāya yájyave vāruṇāya marúdbhyah,
varivovít pári srava.

This repeated páda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhāka Kāṇva; to Varuṇa)

tām ū śú samanā girá pitṛñām ca mánmabhiḥ,

nābhākásya práçastibhir yáḥ síndhūnām úpodayé saptásvasā sá madhyamó
nábhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viçve Devāḥ)
māno nv á huvāmahe nārāçanséna sómena,
pitṛñām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^c–6^c, nāsatyā sómapítaye.

Cf. 8.8.5^b, açvinā sómapítaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for indrāgni in 8.38.9^c).

8.43.1^c: 8.3.15^b, gíra stómāsa Írate.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgirasa; to Agni)
ukṣánnāya vaçánnāya sómapṛṣṭhāya vedhāse,
stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vāitahavya; to Agni)
yásminn açvāsa ṛṣabhāsa ukṣáno vaçá meśá avasṛṣṭása áhutāḥ,
kilālapé sómapṛṣṭhāya vedhāse ḥrdá matiṁ janaye cárum agnāye.
8.44.27^c (Virūpa Āṅgirasa; to Agni)
yajñánām rathyè vayám tigmájambhāya vilāve,
stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ábhir vidhemāgnāye.

[8.43.15^c, ágne virávatim iṣam: 1.12.11^c; 9.61.6^b, rayim virávatim iṣam.]

8.43.16^c: 1.12.12^c, imám stómaṁ juṣasva me: 1.12.12^c, imám stómaṁ juṣasva naḥ.

8.43.18^b, 29^b, viçvāḥ suksṣṭáyāḥ pṛthak.

[8.43.20^c, váhniṁ hótāram ílate: 6.14.2^c; agniṁ hótāram ílate.]

Cf. 3.10.2^b, ágne hótāram ílate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgirasa; to Agni)
tám liṣva yá áhuto 'gnír vibhrájate ghrṭáiḥ,
imám naḥ çṛṇavad dhávam.

10.26.9^d (Vimada Āindra, or others; to Pūṣan)
asmákam urjá rátham pūṣá aviṣtu máhinaḥ,
bhúvad vájanām vṛdhá imám naḥ çṛṇavad dhávam.

Cf. çṛṇutá (and çṛṇutám) ma imám hávam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tám tvā vayám havāmahe.

8.43.24^c (Virūpa Āṅgīrasa ; to Agni)
viçám rájānam ádbhutam ádhyakṣam dhármaṇam imám,
agním iḷe sá u çravat.

8.44.6^c (The same)
mandráṁ hótāram ṛtvījam citrábhānum vibhāvasum,
agním iḷe sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a : 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b : 3.9.8^b ; 8.102.11^a, çírám pāvakāçociṣam ; 10.21.1^d, çírám pāvakāçociṣam
vívakṣase.

8.43.32^c (Virūpa Āṅgīrasa ; to Agni)
sá tvám agne vibhāvasuḥ srján súryo ná raçmibhiḥ,
çárdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
pāvamāna máhi çrávaç, citrébhir yāsi raçmibhiḥ,
çárdhan támāṁsi jighnase viçvāni dāçuṣo grhé.

§ 9.4.1^b

Cf. 9.66.24^c, kṛṣṇá támāṁsi jāñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c : 8.43.24^c, agnīm iḷe sá u çravat.

8.44.9^c : 6.52.12^c, cikitvān dáivyaṁ jánam.

8.44.10^a, vípraṁ hótāram adrúham : 6.15.7^c, vípraṁ hótāraṁ puruvāram adrúham.

8.44.11^b : 7.15.13^b, práti śma deva rīṣataḥ.

8.44.13^a : 7.16.1^b, ūrjó nápātam á huve.

8.44.14^b : 1.12.12^a ; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c : 1.12.4^c ; 5.26.5^c, deváir á satsi barhíṣi.

8.44.19^a : 3.10.1^a, tvám agne manīṣīṇaḥ.

8.44.19^c : 1.5.8^c, tvám vardhantu no girāḥ.

8.44.25^b : 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómair iṣemāgnāye : 8.43.11^c, stómair vidhemāgnāye.

8.44.28^a : 2.5.8^c, ayám agne tvé ápi.

8.44.28^c: 1.10.9^c, tāsmāi pāvaka mṛṣaya.

8.45.1^b, sṛṇānti barhīr ānuśāk : 1.13.5^a, sṛṇitā barhīr ānuśāk ; 3.41.2^b, tistiré barhīr ānuśāk.

8.45.1^c-3^c, yéṣām indro yúvā sákhā.

8.45.4^{bc} (Triçoka Kāṇva ; to Indra)

á bundāni vṛtrahá dade jātāḥ pṛchad ví mātáram,
ká ugráh ké ha çṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)

jajñānó nú çatákratur ví pṛchad íti mātáram,
ká ugráh ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with *prāti tvā çavasí vadad* : in 8.77.2^o with *ád Im çavasy ábravid*. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff. (Cf. also *ibid.* ii. 246.)

8.45.7^c, rathítamo rathínām : 1.11.1^c, rathítaman rathínām.

8.45.10^b (Triçoka Kāṇva ; to Indra)

vṛjyáma te pári dviṣó 'raṁ te çakra dāváne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

áram hí śmā sutéṣu ṇaḥ sómeṣv indra bhúṣasi,
áram te çakra dāváne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelberten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs ; unlikely, because the *pāda* *áram te çakra dāváne* in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty : 'Denn passend, Indra, mühst du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third *pāda* is elliptical : supply the verb *gáchāmah*, or the like, and observe 8.92.27^c, *áram gamāma te vayám*. The elliptical construction of the repeated *pāda* in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çānāiç cid yánto adrivaḥ : 8.61.4^d, makṣú cid, &c.]

8.45.13^a : 3.42.6^a, vidmá hí tvā dhanamjayám.

8.45.15^c, tásya no véda á bhara : 1.81.9^c, téṣām no véda á bhara.

[8.45.21^a, stotrám indráya gāyata : 8.89.1^a, bṛhád indráya gāyata.]

[8.45.21^b, puruṇṛṇāya sátvane : 6.45.22^b, puruhutáya sátvane.]

8.45.29^c: 1.5.2^c, índram sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛṣáyāsi nah ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vásu spārhām tād á bhara.

8.46.3^{b+c} (Vaça Açvya ; to Indra)

á yásya te mahimānam çátamūte çátakrato,
gīrbhír gṛñānti kārāvah.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtām sáhaskṛtām çatāmūtiṁ çatákratum,
samānam índram ávase havāmahe vásavānam vasújvum.

8.54(Vāl. 6).1^b (Mātariçvan Kāṇva ; to Indra)

etát ta indra víryam gīrbhír gṛñānti kārāvah,

té stobhanta úrjam ávan ghr̥taçútam pāuráso nakṣan dhṛtibhiḥ.

The accent of gṛñānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—Further instances of the cadence, gṛñānti kārāvah under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vāl. 5).1^d, Íçanam ráya Imahe.

8.46.8^{a+b} (Vaça Açvya ; to Indra)

yás te mádo váreṇyo yá indra vṛtrahántamaḥ,

yá adadíḥ svār nṛbhír yáḥ pñtanāsu duṣṭáraḥ.

9.61.19^a (Amahiyu Āṅgīrasa ; to Soma Pavamāna)

yás te mádo váreṇyas tēnā pavasvāndhasā,

ḷdevāvír aghaçānsahá.]

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yás te citráçravastamo yá indra vṛtrahántamaḥ,

yá ojođátamo mádaḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^c, asmákebhír nṛbhír átrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭáro viçvavāra çraváyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing *motifs*.—Cf. the pādas, vṛṣā mádo váreṇyaḥ, 1.175.2^b, and (for 8.46.8^d), sá çúro ástā pñtanāsu duṣṭáraḥ, 4.36.6^b.

8.46.9^d (Vaça Açvya ; to Indra)

yó duṣṭáro viçvavāra çraváyyo váješv ásti tarutá,

sá nah çaviṣṭha sávaná vaso gahi gaméma gómati vrajé.

8.51(Vāl. 3).5^d (Çruṣṭigu Kāṇva ; to Indra)

yó no dátá vásūnām ḷíndram tám hūmahe vayám,]

vidmá hy ásyā sumatīm návīyasīm gaméma gómati vrajé.

6.46.3^b

Cf. 1.86.3^c, sá gántā gómati vrajé ; and 7.32.10^d, gámat sá gómati vrajé.

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujyūm vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo ḷvāruṇa mitra dāçūṣe,] 5.71.3^b
yām ādityā abhī druhó rākṣathā nēm aghām naçad ḷanehāso va utāyaḥ suūtāyo
va utāyaḥ.] 8.47.1^{ef}—18^{ef}
☞ refrain, 8.47.1^{ef}—18^{ef}

8.67.4^a (Matsya Sāmhada, or others; to Adityas)

māhi vo mahatām āvo ḷvāruṇa mitráryaman,] 5.67.1^c
ḷāvānsy á vṛṇīmahe.] 8.26.1^c
☞ 8.26.1^c

See the estimate of 8.67.4 undor 8.26.21^c.

8.47.1^b, vāruṇa mitra dāçūṣe: 5.71.3^b, vāruṇa mitra dāçūṣah.

8.47.1^{ef}—18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Cf. 5.65.5^o, anehāsas tvótayaḥ.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmaṇi.

8.47.9^b: 6.75.12^d, 17^d, áditih çārma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

áditir na uruṣyatv ḷáditih çārma yachatu,] 6.75.12^d
mātá mitrásya reváto ḷryamṇó vāruṇasya cānehāso va utāyaḥ suūtāyo va
utāyaḥ.] d: 1.136.2^e; ef: refrain, 8.47.1^{ef}—18^{ef}

10.36.3^b (Luça Dhanāka; to Viçve Devāḥ)

viçvasmān no áditih pātṽ anhaso mātá mitrásya vāruṇasya revátah,
svārvaj jyótir avṛkām naçīmahī ḷtád devānām āvo adyá vṛṇīmahe.]

☞ refrain, 10.36.2^d—12^d

8.47.9^d: 1.136.2^e, aryamṇó vāruṇasya ca.

8.47.15^c, 17^c, trité (17^c, evá) duṣvāpnyam sárvam.

8.47.18^{ab} (Trita Aptya; to Ādityas and Uṣas)

ájāiṣmādyásanāma cábhūmánāgaso vayám,
uṣo yásmād duṣvāpnyād ábhāiṣmāpa tát uchatv ḷanehāso va utāyaḥ suūtāyo va
utāyaḥ.] 8.47.1^{ef}—18^{ef}
☞ refrain, 8.47.1^{ef}—18^{ef}

10.164.5^{ab} (Pracetas Āṅgirasa; Duḥṣvapnagham)

ájāiṣmādyásanāma cábhūmánāgaso vayám,
jágratsvapnáḥ saṅkalpāḥ pāpó yám dviṣmās tám sá ṛchatu yó no dvēṣṭi
tám ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāç ca prāgā áditir bhavāsy avayātá háraso dáivyasya,
índav índrasya sakhyám juṣāṇāḥ çráuṣṭiva dhúram ánu rāyá řdhyāḥ.

9.97.11^c (Manyu Vāsiṣṭha ; to Pavamāna Soma)

ádha dhārayā mádhvā pṛcānās tiró róma pavate ádrídugdhaḥ,
índur índrasya sakhyám juṣāṇó devó devāsyā matsaró mádāya.

[8.48.4^d: see under 8.18.22^c.]

[8.48.6^b, prā cakṣaya kṛṇuhí vāsyaso naḥ : 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛláyā naḥ svastí táva smasi vratyās tāsya viddhi,
álarti dákṣa utá manyúr indo má no aryó anukāmám párā dah.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuniti)

ásuníte púnar asmāsu cákṣuḥ púnah pṛāṇám ihá no dhehi bhógam,
çjyók paçyema súrýam uccárantam, ánumate mṛláyā naḥ svastí.

69 4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvám hí nas tanvāḥ soma gopá gátre-gátre niṣasátthā nṛcákṣāḥ,
yát te vayám pramināma vratáni sá no mṛla suṣakhá deva vāsyāḥ.

10.2.4^a (Trita Aptya ; to Agni)

yád vo vayám pramināma vratáni vidúṣāni devā áviduṣṭarāsaḥ,
agníṣ ṭád viçvam á pṛṇāti vídván yebhir deván řtúbhiḥ kalpáyāti.

Cf. 1.25.1.

8.48.11^d: 1.113.16^d, áganma yátra pratiránta áyuh.

[8.48.12^b, ámartyo mártyañ ávivéça : 4.58.3^d, mahó devó mártyañ á viveça.]

8.48.13^d: 4.50.6^d ; 5.55.10^d ; 8.40.12^d ; 10.121.10^d, vayám syāma pátayo rayiṇám.

8.48.14^c, váyam sómasya viçváha priyāsaḥ : 2.12.15^c, vayám ta indra viçváha priyāsaḥ.

8.48.14^d: 1.117.25^d ; 2.12.15^d, suvírāso vidátham á vadema.

8.49(Vāl.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhí prá vaḥ surádhasam índram arca yáthā vidé,
yó jaritḥbhyo maghāvā purúvasuḥ sahásreṇeva çikṣati.

8.69.4^b (Priyamedha Āṅgirasā ; to Indra)

abhí prá gópatim giréndram arca yáthā vide,
súnúm satyāsyā sátpatim.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1^a : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a : 8.5.7^a, á na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva; to Indra)

á na stómam úpa dravád, dhiyānó áçvo ná sótr̥bhīh,

☞ 8.5.7^a

yám te svadhāvan svadāyanti dhenāva indra kāṇveṣu rātāyaḥ.

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva; to Indra)

á naḥ sóme svadhvarā iyānó átyo ná toçate,

yám te svadāvan svádanti gūrtāyaḥ pāurē chandayase hávam.

The repeated pāda in the second Vākhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva; to Indra)

ugrám ná vīrám námasópa sedīma víbhūtim áksitāvasum,

udrīva vajrinn avató ná siñcaté kṣārantindra dhitāyaḥ.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva; to Indra)

prá vīrám ugrám víviciim dhanaspítam víbhūtim rādhaso mahāh,

udrīva vajrinn avató vasutvaná sādā pīpetha dāçúṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā pṛthivyám ádhi . . . ugrá

ugrēbhīr á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā

pṛthivyám divī . . . ṛṣváṛṣvébhīr á gahi ; 8.3.17^d, ugrá ṛṣvébhīr á gahi.

8.49(Vāl.1)9^c (Praskaṇva Kāṇva; to Indra)

etāvatas ta Imaha indra sumnāsya gómataḥ,

yáthā právo maghavan módhyātithim yáthā nípātithim dhāne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,

☞ 8.24.8^b

yáthā práva étaçam kītvye dhāne yáthā váçam dáçavraje.

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva; to Indra)

yáthā káṇve maghavan trasýádasyavi yáthā pakthé dáçavraje,

yáthā góçarye ásanor ṛjīçvanáindra gómad dhíranyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva; to Indra)

yáthā káṇve maghavan módhe adhvaré dirghánthe dāmūnasi,

yáthā góçarye ásiṣāso adrivo máyi gotrám hariçrīyam.

8.50(Vāl.2).5^c, yám te svadāvan svádanti gūrtāyaḥ : 8.49(Vāl.1).5^c, yám te svadhāvan svadāyanti gūrtāyaḥ.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6^c, udrīva vajrinn avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā pṛthivyám divī, . . . ṛṣvá ṛṣvébhīr á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā pṛthivyám ádhi . . . ugra ugrēbhīr á gahi ; 8.3.17^d, ugrá ṛṣvébhīr á gahi.

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra návyasaḥ.

8.50(Vāl.2).9^c, yáthā práva étaçaṁ kftvye dháne: 8.49(Vāl.1).9^c, yáthā právo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yáthā kánve maghavan médhe adhvaré . . . yáthā góçarye ásiṣāso adrivah: 8.49(Vāl.1).10^{ac}, yáthā kánve maghavan trasádasyavi . . . yáthā góçarye asanor rjícvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva ; to Indra)
yáthā mánāu sāmvaraṇāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyātithāu puṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva ; to Indra)
yáthā mánāu vívasvati sómam çakrápibaḥ sutám,
yáthā trté chānda indra jújoṣasy [āyāu mādayase sácā.] cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indraṁ tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva ; to Indra)
yásmāi tvám vaso dānāya çíkṣasi sá rāyás póṣam açnute,
tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva ; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyás póṣam invati,
[vasūyávo vásupatiṁ çatakrátum stómair indraṁ havāmahe.] 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bharga Prāgātha ; o Indra)
tvám hi rādhaspate rādhaso maháḥ kṣáyasyāsi vidhatáḥ,
tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe ; 8.17.3^c ; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yáthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yáthā mánāu sāmvaraṇāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādasaye sácā : 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi víṣṇus tríṇi padá vicakramé : 1.22.18^a ; 8.12.27^b, tríṇi padá ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tám tvā vayāṁ sudūghāṁ iva godūho juhūmāsi ṇvasyāvah :
1.4.1^{bc}, sudūghāṁ iva góduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^o.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no dātá sá naḥ pitá mahān ugrá iṇānakft,
āyāmann ugró maghāvā purūvasur gór āṇvasya prá dātu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇīśá u stuṣé mahān ugrá iṇānakft,
éhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tám u stuṣa indraṁ tám gr̥ṇīṣe.

8.52(Vāl.4).6^{ab}, yásmāi tvāni vaso dānāya mānhase sá rāyās pōṣam invati :
8.51(Vāl.3).6^{ab}, yásmāi tvāni vaso dānāya cikṣasi sá rāyās pōṣam
aṇute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)
{yásmāi tvāni vaso dānāya mānhase sá rāyās pōṣam invati,} 8.51(Vāl.3).6^{ab}
vasūyávo vásupatiṁ ṣatákratuṁ stómāir indraṁ havāmahe.

8.61.10^{cd} (Bharga Pragātha ; to Indra)
ugrābāhur mraṣakftvā puraindaró yádi me ṇṇāvad dhāvam,
vasūyávo vásupatiṁ ṣatákratuṁ stómāir indraṁ havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sám kṣoṇí sám u sūryam.

8.53(Vāl.5).1^d : 6.54.8^o ; 8.26.22^b ; 46.6^o, iṇānam rāyá imahe.

8.53(Vāl.5).2^b, vāvṛdhāno divé-dive : 8.12.28^b, vāvṛdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jáneṣv á yé arvāvátindavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómasaḥ parāvāti yé arvāvāti sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya tṛmpási.

8.53(Vāl.5).6^d, krātuṁ punatá ānuṣák : 8.12.11^b, krātuṁ punita ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yás te sādhiṣthó vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamādyo vṛdhé : 8.3.1^c, āpir no bodhi sadha-
ādyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇánti kāravaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāṅso ví ṇṇvire.

8.54(Vāl.6).7^d : 9.61.15^b, dhukṣāsva pipyūṣim iṣam ; 8.7.3^c, dhukṣānta pipyūṣim iṣam ; 8.13.25^c, dhukṣāsva pipyūṣim iṣam āvā ca naḥ.

[8.54(Vāl.6).8^a, vayām ta indra stómebhir vidhema : 5.4.7^a, vayām te agna uktháir vidhema.]

8.55(Vāl.7).1^c (Kṛṣa Kāṇva ; Praskaṇvasya dānastutiḥ)
bhúrīd indrasya víryām vy ákhyam abhy áyati,
rádhas te dasyava vṛka.

8.56(Vāl.8).1^a (Pṛṣadhra Kāṇva ; Praskaṇvasya dānastutiḥ)
práti te dasyave vṛka rádho adarṣy áhrayam,
dyáur ná prathiná čávaḥ.]

1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^c, mahát ta indra víryām.

8.56(Vāl.8).1^c : 1.8.5^c, dyáur ná prathiná čávaḥ.

[8.56(Vāl.8).5^c, agniḥ čukréṇa čociṣā : ágne čukréṇa, &c. ; see under 1.12.12.]

[8.57(Vāl.9).2^a, yuvám devás tráya ekādačasah : 9.9.2.4^b, víçve devás, &c.]

8.57(Vāl.9).4^a, ayám vām bhāgó nihito yajatrā : 1.183.4^c, ayám vām bhāgó nihita iyám gīḥ.

8.59(Vāl.11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imáni vām bhāgadheyāni sisrata indrāvaruṇā prá mahé sutēṣu vām,
yajñé-yajñe ha sávanā bhuranyátho yát sunvaté yájamānāya čikṣathah.

10.27.1^b (Vasukra Āindra ; to Indra)
ásat sú me jaritah sábhivegó yát sunvaté yájamānāya čikṣam,
ānāçirdām ahám asmi prahantá satyadhvṛtam vṛjināyantam ābhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pádas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^c.

[8.59(Vāl.11).2^b, indrāvaruṇā mahimānam āçata : 1.85.2^a, tá ukṣitáso mahimānam āçata.]

[8.59(Vāl.11).3^c, tábhir daçvánsam avataim çubhas patī : 1.47.5^c, tábhiḥ çv āsmán avataim, &c.]

8.59(Vāl.11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā sāumanasām ádrptam ráyás pósam yájamāneṣu dhattam,
prajám puṣṭim bhūtīm asmásu dhattam dirghāyutváya prá tiratam na áyuh.

10.17.9^d (Devavravas Yāmāyana ; to Sarasvati)

sārasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmāṇāḥ,
sahasrārgḥām ilō ātra bhāgām rāyās pōṣaṁ yājamāneṣu dhehi.

10.122.8^c (Citramahas Vāsiṣṭha ; to Agni)

ni tvā vāsiṣṭhā ahvanta vājinam grṇānto agne vidātheṣu vedhāsaḥ,
rāyās pōṣaṁ yājamāneṣu dhāraya yuyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

8.60.1^b: 5.20.3^a; 26.4^c; 10.21.1^b, hōtāraṁ tvā vṛṇīmahe.

8.60.2^d: 8.23.22^b; 39.8^e; 102.10^c, agnīm yajñeṣu pūrvyām.

8.60.3^c, mandrō yājiṣṭho adhvarēṣv īdyah : 4.7.1^b, hōtā yājiṣṭho adhvarēṣv īdyah.

8.60.3^d: 1.127.2^c, viprebhiḥ çukra mānmabhiḥ.

8.60.4^d (Bharga Prāgātha ; to Agni)

ādrogham ā vahoçatō yaviṣṭhya devān ājasra vitāye,
abhī prāyaṁsi sūdhitā vaso gahi māndasva dhītībhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)

ūrjo napāj jātavedaḥ suçastibhir māndasva dhītībhir hitāḥ,
tvē iṣaḥ sām dadhur bhūrivarpasaç citrōtayo vāmājātāḥ.

8.60.8^a, mā no mārṭāya ripāve rakṣasvine ; 8.22.14^c, mā no mārṭāya ripāve
vājinivasū.

[8.60.10^a, pāhi viçvasmād rakṣāso ārāvṇaḥ : see under 1.36.15.]

8.60.12^a, yēna vānsāma pītanāsu çārdhataḥ : 6.19.8^c, yēna vānsāma pītanāsu
çātrūn.

8.60.14^d: 8.23.27^a, vānsvā no vāryā purū.

8.60.17^d: 1.127.2^e; 8.23.7^b, hōtāraṁ carṣaṇīnām.

8.60.18^{cd}, iṣanyāyā naḥ pururūpam ā bhara vājam nēdiṣṭham utāye : 8.1.4^{cd},
ūpa kramasva pururūpam ā bhara vājam nēdiṣṭham utāye.

8.60.19^b (Bharga Prāgātha ; to Agni)

agne jāritar viçpātis tepānō deva rakṣāsaḥ,
āproṣivān grhāpatir mahān asi divās pāyūr duroṇayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

agne ghṛtāsyā dhītībhis tepānō deva çociṣā,
iā devān vakṣi yākṣi ca.]

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣū cid yānto adrivaḥ: 8.45.11^a, śānāiḥ cid, &c.]

8.61.5^b: 10.134.3^d, indra viṣvābhir ūtibhiḥ; 8.12.5^e, indra viṣvābhir ūtibhir
vavākṣitha; 8.32.12^e, indro viṣvābhir ūtibhiḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāurō āṅvasya purukṣd gāvām asy ūtso deva hiraṇyāyaḥ,
nākir hī dānaṁ parimārdhiṣat tvé yād-yad yāmi tād ā bhara.

9.107.4^d (Sapta Ṛṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpó vāsāno arṣasi,

ā ratnadhā yōnim ṛtāsya sīdasy ūtso deva hiraṇyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurā is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Borgeaigne, ii. 473; and see under 2.13.9. Now the expression ūtso deva hiraṇyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this pāda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtā, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression ūtso deva hiraṇyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52 (Vāl. 4).6^{cd}, vasūyāvo vāsupatiṁ ṣatākratuṁ stómāir indraṁ
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yāta indra bhāyāmahe tāto no ābhayaṁ kṛdhi,
māghavañ chagdhī tāva tán na ūtibhir ví dvīṣo ví mṛdho jahi.

10.152.3^a (Çāsa Bhāradvāja; to Indra)

ví rākṣo ví mṛdho jahi ví vṛtrāsya hānū ruja,

ví manyúm indra vṛtrahann amītrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51 (Vāl. 3).6^{cd}, tām tvā vayāñ maghavann indra girvaṇaḥ sutāvanto
havāmahe: 8.17.3^e; 8.93.30^b, sutāvanto havāmahe.

8.62.1^{e-6e}, 7^{d-9d}, 10^{e-12e}, bhadrá indrasya rātayaḥ.

[8.62.4^b, indra brāhmāni vārdhanā: 5.73.10^a, imā brāhmāṇi vārdhanā.]

[8.63.2^e, ukthā brāhma ca śānsyā: 1.8.10^b, stōma ukthāñ ca śānsyā.]

[8.63.3^e, stuṣé tād asya pāuṁsyam: 1.80.10^e, mahāt tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^e, kṛtāni yā ca kártvā.]

8.63.9^b, urú kramiṣṭa jivāse: 1.155.4^d, urú krāmīṣṭorugāyāya jivāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adrivaḥ.

[8.64.4^c, óbhé pṛṇāsi ródasi: 10.140.2^d, pṛṇákṣi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛṇakṣi rodasi.

[8.64.6^c, asmákāni kámam á pṛṇa: 1.16.9^a, sémāni naḥ kámam á pṛṇa.]

8.64.7^c, brahmá kás tám saparyati: 8.7.20^c, brahmá kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tásyéhi prá dravā piba.

8.64.12^c, éhim indra drávā piba: 8.17.11^c, éhim asyá drávā piba.

8.65.1^{ab}: 8.4.1^{ab}, yád indra práḡ ápāg údañ nyāg vā hūyāse nṛbhiḥ.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prásrávaṇe divó mādáyāse svàrṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

agne yāhi marútsakhā rudrébhiḥ sómapiṭaye,

sóbharyā úpa suṣṭutim mādáyasva svàrṇare.

Cf. 8.6.39^a, mándasvā sū svàrṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya piṭāye: indram sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Val. 4).5^b, mahán ugrá iṣānakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idám no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tám tvā vayám havāmahe.

8.65.8^{ab}, idám te somyám mádhv ádhukṣann ádribhir náraḥ: 8.38.3^{ab}, idám vām madiráni mádhv ádhukṣann ádribhir náraḥ.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi ṅrávo brhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

ṅrávo devéṣv akrata.

10.62.7^d (Nābhānediṣṭha Mānava; to Viṣve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto ıvrajám gómantam açvinam,

10.25.5^d

sahásram me dádato aṣṭakarṇyāḥ ṅrávo devéṣv akrata.

8.66.6^b : 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sémām na stómam̐ jujuṣāṇā á gahi : 1.16.5^a, sémām̐ na stómam̐ á gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi : 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{cd}, nahí tvád anyāḥ puruhūta káç caná mághavann̐ ásti marḍitá ; 1.84.19^c,
ná tvád anyó maghavann̐ asti marḍitá.]

8.67.1^c, 10^c, sumṛīkán̐ (10^c, sumṛīkám̐) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatám̐ ávo várūṇa mītráryaman : 8.47.1^{ab}, máhi vo mahatám̐
ávo várūṇa mītra dāçūṣe.

8.67.4^b : 5.67.1^c ; 10.126.2^b, várūṇa mītráryaman.

8.67.4^c : 8.26.2^{1c}, ávāṅsy á vṛṇImahe.

8.67.6^c : 8.20.26^b, ténā no ádhi vocata.

8.67.18^b : 8.18.12^b, ádityā yán̐ múmocati.

8.68.1^d : índra çaviṣṭha sátpate : 8.13.12^a, índra çaviṣṭha satpate.

8.68.5^c : 8.1.3^b ; 15.12^b, nánā hávanta útāye.

8.68.7^b, índram̐ codāmi pītāye : 3.42.8^b, sómam̐ codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa ; to Indra)
tvótāsas tvá yujāpsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
áyāma dhīvato dhíyó 'rvadbhīḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham̐ iṣam : 8.7.1^a, prá yád vas, &c.]

8.69.3^b : 1.84.11^b, sómam̐ çriṇanti pṛçṇayaḥ.

8.69.3^d : 1.105.5^b, triṣv̐ á rocané divāḥ.

8.69.4^b : 8.49(Vāl. 1).1^b, índram̐ arca yáthā vidé.

8.69.6^b : 8.7.10^b, duduhré vajrīṇe mādhu.

8.69.7^b, gṛhám̐ índraç ca gánvahi : 1.135.7^c ; 4.49.3^b, gṛhám̐ índraç ca gachatam.

8.69.9^d : 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d : 9.1.9^c ; 4.4^b, sómam̐ índrāya pátave ; 9.24.3^b, sóméndrāya pátave.
Added in proof.

8.69.11^{b+e} (Priyamedha Āṅgirasa ; to Indra)

ápād índro ápād agnír víçve devá amatsata,

váruṇa íd ihá kṣayat tám ápo abhy anūṣata vatsám samçiqvarīr iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ād asya çuṣmīṇo ráse víçve devá amatsata,

yádi góbhīr vasayáte.

9.61.14^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tám íd vardhantu no giro vatsám samçiqvarīr iva,

yá índrasya hṛdamśániḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pádas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^e, índro víçvā áti dvīṣaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévāso ná kumārakāḥ.]

8.69.16^e : 6.51.16^b, svastigám anehásam.

8.69.17^{ab} : 1.36.7^{ab}, tám ghem itthá namasvīna úpa svarájam āsate.

8.69.18^a : 1.30.9^a, ánu pratnásyáukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ ṭám kármaṇā naçat.

8.71.6^c, prá ṇo naya vásyo ácha : 6.47.7^b, prá no naya pratarám vásyo ácha ;
10.45.9, prá tám naya pratarám, &c.

8.71.8^c, tvám içiṣe vásūnām : 1.170.5^a, tvám içiṣe vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritḥbhyaḥ ; 3.51.6^d, sákhe vaso jaritḥbhyo váyo dhāḥ.

8.71.10^d, purupraçastám útáye : 8.12.14^c, purupraçastám útáya ṛtásya yát.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásuṁ sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo viçí.

[8.71.12^a, agnīm vo devayajyáyā : 5.21.4^a, devám vo devayajyáyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty ádhvaré ; 10.21.6^b, ágne prayaty ádhvaré.

8.71.13^b, íçe yó váryāṇām : 1.5.2^b ; 24.3^b, íçānaṁ váryāṇām ; 10.9.5^a, íçānā váryāṇām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [390

[8.72.3^b, rudrám paró manīṣáyā : 5.17.2^d, mandrám paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śú svapa.

[8.72.16^a, ádhukṣat pipyúṣim iṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjāthām aṣvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávaḥ.

8.73.5^{ab}, yád adyá kárhi kárhi cic chuṣrūyātām imám hávam : 5.74.10^{ab}, áṣvinā yád dha kárhi cic chuṣrūyātām imám hávam.

8.73.10^b, ṣṛṇutam ma imám hávam : 2.41.13^b = 6.52.7^b, ṣṛṇutá ma imám hávam ; 8.85.2^b, imám me ṣṛṇutam hávam.

8.73.14^{ab}, á no gávyebhir áṣvyāiḥ sahásrāir úpa gachatam : 6.60.14^{ab}, á no gávyebhir áṣvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhṛṣṇav á ruja : 9.108.6^d, varmáva dhṛṣṇav, &c.]

[8.74.5^a, amṛtaṁ jātávedasam : 6.48.1^c, prá-pra vayám amṛtaṁ jātávedasam.]

8.74.5^b, tirás támāṁsi darṣatám : 3.27.13^b, tirás támāṁsi darṣatāḥ.

8.74.7^c, mándra sújāta súkrato : 1.144.7^b, mándra svádhāva ítajāta súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vákṣan váyo ná túgryam : 8.3.23^c, ástaṁ váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, má no asmín mahādhané párā varg bhārabhíd yatha : 6.59.7^{cd}, mā no asmín mahādhané párā varktaṁ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám Imahe.

8.76.1^b : 1.11.8^a, índram ícānam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 89.3^d, vājreṇa ṣatáparvaṇā.

8.76.5^c (Kurusuti Kāṇva ; to Indra)
marútvantam ṛjīṣīṇam ójasvantaṁ virapṛīṇam,
índraṁ gīrbhír havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tám vo dasmám ṛtīśāhaṁ vásor mandānám ándhasaḥ,

ḷabhí vatsám ná svásareṣu dhenáva, índraṁ gīrbhír navāmahe. 67 2.2.2^b

8.76.6^a : 1.23.7^a, marútvantañ havāmahe.

8.76.6^c : 1.22.1^c ; 2.3.2^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d ; 8.94.10^c—12^c, asyá sómasya pítāye.

[8.76.7^b, píbā sómañ çatakrato : 3.37.8^c, indra sómañ, &c.]

8.76.9^b, sutāñ sómañ dívīṣṭiṣu : 1.86.4^b, sutāñ sómo dívīṣṭiṣu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

píbéd indra marútsakhā [sutāñ sómañ dívīṣṭiṣu,]
vájrañ çícāna ójasā.

☞ 1.86.4^b

10.153.4^c (Devajāmaya Indramātarah ; to Indra)
tvām indra sajóṣasam arkāñ bibharṣi bāhvōh,
vájrañ çícāna ójasā.

8.76.11^a : 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛchad iti mātāram, ká ugráñ ké ha çṛṇvire : 8.45.4^{bc}, jātāñ pṛchad
ví mātāram, ká ugráñ ké ha çṛṇvire.

[8.77.8^a, téna stotfblīya á bhara : see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sámgatā víçvā ca soma sáubhagā,
sudátv áparihvṛtā.

9.4.2^b (Hiraṇyastūpa Āṅgirasa ; to Soma Pavamāna)
[sānā jyótiḥ sánā svār] víçvā ca soma sáubhagā,
[áthā no vásyasas kṛdhī.]

☞ cf. 9.9.9^c

☞ refrain, 9.4.1^c—10^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)
yávam-yavam no ándhasā puṣtām-puṣtām pári srava,
sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvām na indra mṛṣaya ; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanaḥ : 6.44.10^d, kím aṅgá radhracódanañ tvāhuḥ.

[8.80.7^c, iyám dhír ṛtviyāvati : 8.12.10^a, iyám ta ṛtviyāvati (sc. dhíḥ).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv indrañ stávāma.

8.82.2^a : 1.23.1^a, tivrāñ sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé : 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5^a, túbhyāyám ádribhiḥ sutáḥ: 1.135.2^a, túbhyāyám sómah páripūto ádribhiḥ.

8.82.7^c–9^c, píbéd asya tvám iḥṣe.

8.82.9^b (Kusidin Kāṇva; to Indra)

yám te ḡyenáḥ padábharaḥ tiró rájáṅsy áspṛtam,

└píbéd asya tvám iḥṣe.┘

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Çunahçepa Ājigarti; to Soma Pavamāna)

eṣá dívam vy ásarataḥ tiró rájáṅsy áspṛtaḥ,

pávamānaḥ svadhvaraḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
váruṇo mitró aryamá.

8.83.3^c: 7.66.12^d, yūyám ṛtásya rathyaḥ.

[8.83.4^b, vāmám váruṇa çáṅsyam; 8.18.21^b, nṛvád varuṇa çáṅsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyám hí ṣṭhá sudānavaḥ.

8.83.9^b: 6.51.15^b, índrajyeṣṭhá abhídyavaḥ.

8.84.1^a, préṣṭham vo átithim (stuṣé): 1.186.3^a, préṣṭham vo átithim grṇiṣe.

8.84.1^c, agním rátham ná védyam: 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmánā: 1.41.6^b, víçvam tokám utá tmánā.]

8.84.8^b: 5.35.7^b, puroyávanam ājīṣu.

8.85.1^a, á me hávam nāsatyā: 1.183.5^d, á me hávam nāsatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáçataḥ yuvám.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imám me çṛṇutam hávam: 8.73.10^b, çṛṇutam ma imám hávam; cf. under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a: gáçataḥ dáçúṣo grḥám: 8.5.5^c; 22.3^d, gántārā dáçúṣo grḥám.]

8.86.1^c–3^c, tá vām víçvako havate tanúkṛthé.

8.86.1^d–5^d, má no ví yāuṣtam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others ; to Aṅvins)

pībataṃ gharṃamāṃ mādhumantam aṅvinā barhiḥ sīdataṃ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāni vedaṣā vāyah.

8.87.4^{ab} (The same)

pībataṃ sōmaṃ mādhumantam aṅvinā barhiḥ sīdataṃ sumāt,
tā vāvṛdhānā ūpa suṣṭutīm divo gantām gaurāv ivēriṇam.

10.40.13^a (Ghoṣā Kākṣivati ; to Aṅvins)

tā mandasānā mānuṣo duroṇā ā dhattām rayīm saḥāviraṃ vacasyāve,
kṛtām tirthām suprapānām ṣubhas patī sthāṇūm patheṣṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṃ narā. The point, it must be admitted, is subjective.

8.87.2^b : 1.47.8^d ; 8.87.4^b, ā barhiḥ sīdataṃ narā (8.87.4^b, sumāt) ; 1.142.7^d,
sīdataṃ barhīr ā sumāt.

8.87.3^a : 8.8.18^a, ā vām viṅvābhir ūtibhiḥ ; 8.8.1^a, ā no viṅvābhir ūtibhiḥ ; 7.24.4^a,
ā no viṅvābhir ūtibhiḥ sajōsāh.

8.87.3^b : 1.45.4^b ; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhiḥ sīdataṃ sumāt : 1.47.8^d ; 8.87.2^b, ā barhiḥ sīdataṃ narā ;
1.142.7^d, sīdataṃ barhīr ā sumāt.

8.87.5^a : 8.8.2^a ; 9.14^a, ā nūnām yātam aṅvinā.

8.87.5^b : 8.13.11^b, aṅvebhiḥ prūṣitāpsubhiḥ.

8.87.5^c, dāsra hiraṇyavartani ṣubhas patī : 1.92.18^b ; 5.75.2^c ; 8.5.11^b ; 8.1^c,
dāsra hiraṇyavartani.

8.87.5^d : 1.47.3^b, 5^d ; 3.62.18^c ; 7.66.19^c, pātām sōmam ṛtavṛdhā.

8.87.6^a : 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām nā svāsareṣu dhenāvah : 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indram gīrbhīr navāmahe : 8.76.5^c, indram gīrbhīr havāmahe.

8.88.2^d : 8.33.3^d, makṣū gōmantam Imāhe.

8.88.6^d : 8.4.18^d, mānhiṣṭho vājasātaye : 1.130.1^e, mānhiṣṭham vājasātaye.

[8.89.1^a, bṛhād indrāya gāyata : 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa ; to Indra)

āpādhamaḍ abhīcastīr aṣatihāthēndro dyumny ābhavat,
devās ta indra sakhyāya yemire bhādhāno mārudgaṇa.

8.89.2.—] *Part 1: Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nṛmedha Āṅgīrasa; to Indra)

ḷvibhrājañ jyōtiṣā svār āgachō rocanām divāḥ,
devās ta indra sakhyāya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājreṇa ṣatāparvaṇā.

8.89.7^b: 9.107.7^d; 10.156.4^b, ā sūryam rohayo divī; 1.7.3^b, ā sūryam rohayad divi.

[8.90.5^a, tvām indra yaçā asi: 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de}: 3.52.1^{ab}, dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam.

8.91.3^d (Apālā Ātreya; to Indra)

ā canā tvā cikitsāmó 'dhi canā tvā némasi,
ṣānāir iva ṣanakāir ivéndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)
prā dhanvā soma jāgrvir indrāyendo pári srava,
ḷdyumāntaṁ ṣuṣmam ā bharā svarvīdam.]

9.29.6^c

The repeated pāda is refrain in 9.112.1^e ff.; cf. also 9.56.4^b, svādúr indo pári srava; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, índram abhí prá gāyata.

8.92.2^a: 8.15.1^b, puruhūtāṁ puruṣtūtām.

8.92.5^a, tám v abhí prárcata: 8.15.1^a, tám v abhí prá gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, índraṁ sómasya pítāye.

8.92.6^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyá pítvá mádānām devó devásyāujasā,
viçvābhī bhúvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
asyá pítvá mádānām indro vṛtrāṇy apratī,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jáyema pṛtsú vajrivaḥ.

[8.92.12^a: vāyam u tvā ṣatakrato: 6.45.25^a, imā u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gávo ná yávaseṣv á.

8.92.14^c, 22^c, ná tvám indráti ricyate.

8.92.17^b: 8.46.8^b, yá indra vṛtrahántamaḥ.

[8.92.20^a, yásmin viçvā ádhi çríyaḥ: 1.139.3^d, yuvór viçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tám íd vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, á tvā viçantv índavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrám iva síndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)

áram áçvāya gāyati çrutákakṣo áram gāve,

áram índrasya dhámne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 indo yád ádribhiḥ sutāḥ pavitraṁ paridhāvasi,
 áram índrasya dhámne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of áram with áçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, áram índrasya dhámne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of áram have, in reality, a different value from the third. The preceding and following stanzas also play upon áram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, áram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mátsvā sutásya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)

sá na indraḥ çivāḥ sákḥáçvāvad gómad yávamat,

urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
 á naḥ pavasva vásumad dhiraṇyavad áçvāvad gómad yávamat suvīryam,
 yūyám hí soma pitáro máma sthāna divó mūrdhānaḥ prásthītā
 vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yád vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
yé sómāsaḥ parāvátī yé arvāvátī sunviré,
sárvāns tān indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvátī yé arvāvátī sunviré,
yé vādāḥ ṣaryaṇāvátī.

Cf. 8.53 (Vāl. 5).3^{cd}, yé parāvátī sunviré jáneṣv á yé arvāvátīndavaḥ. See Hillebrandt, *Ved. Myth.* I.123 ff.

8.93.11^b : 5.82.2^c, ná minánti (5.82.2^c, minanti) svarájyam.

8.93.12^b : 6.44.5^d, deví ṣuṣmaṁ saparyataḥ.

[8.93.19^c, káyā stotṛbhya á bhara : see under 5.6.1^e.]

8.93.20^c : 1.16.8^c, vṛtrahá sómapítaye.

8.93.22^b, uṣánto yanti vitáye : 1.5.5^b, ṣúcayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamádya.

[8.93.25^a, túbhyaṁ sómāḥ sutá imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutá imé.]

[8.93.26^b, dádhad rátnā ví dāṣuṣe : 4.15.3^c ; 9.3.6^c, dádhad rátnāni dāṣuṣe.]

8.93.28^c–30^c, yád indra mṛḷáyāsi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víṣvāny á bhara : 10.191.1^d, sá no vásṭny á bhara.]

8.93.30^b : 8.17.3^c ; 51(Vāl.3).6^d ; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no háribhiḥ sutám.

8.93.34^b, ṛbhukṣānam ṛbhúm rayím : 4.37.5^a, ṛbhúm ṛbhukṣaṇo rayím.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víṣve aryá á sádā grṇanti káravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapítaye.

[8.94.4^a, ásti sómo ayám sutáḥ : 5.40.2^b ; 8.13.32^b, víṣā sómo ayám sutáḥ.]

[8.94.8^b, devánām ávo vṛṇe : 1.38.10^b, indrágnyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, marūtaḥ sómapiṭaye.

8.94.10^c–12^c, ásyā sómasya piṭáye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, índra vatsáin ná mātáraḥ.

[8.95.2^b, sutása índra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutéṣy índra girvaṇaḥ.]

8.95.3^c (Tiraçerī Āṅgirasa; to Indra)

ṽpiba sómam mádāya kām, índra çyenábhṛtam sutám, cf. refrain, 8.36.1^b–6^b
tvám hí çáçvatīnām páti rája viçám ási.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvám hí çáçvatīnām índra dartá purám ási,
hantá dásyor mánor vṛdháh pátir diváh.

8.95.6^b, índram uktháni vāvṛdhuh: 8.6.35^a, índram uktháni vāvṛdhuh (verb without accent).

8.95.6^d (Tiraçerī Āṅgirasa; to Indra)

tám u ştavāma yāni gira ṽndram uktháni vāvṛdhuh, 8.6.35^a
purūny asya páun̄syā sişāsanto vanāmahe.

9.61.11^c (Amalīyū Āṅgirasa; to Soma Pavamāna)

ṽenā viçvāny aryá á, dyumnáni mánuṣāṇām,
sişāsanto vanāmahe. cf. 9.61.11^a

For 9.61.11 cf. Geldner, *Ved. Stud.* iii. 77.

8.95.7^a: 8.24.19^a; 81.4^a, éto nv índram stāvāma.

[8.95.8^c, çuddhó rayim ní dhāraya: 1.30.22^c, asmé rayim, &c.]

This and the following two items betray the secondary manufacture of the tria 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāni jighnase: 8.15.3^b, éko vṛtrāni, &c.]

[8.95.9^d, çuddhó vājam vişāsasi: 9.23.6^c, indo vājam vişāsasi.]

[8.96.5^b, madacyutam áhaye hantavá u: 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçerī Āṅgirasa, or Dyutāna Māruti; to Indra)

vṛtrasya tvā çvasáthād ísamānā viçve devá ajahur yé sakhāyaḥ,
marúdbhir índra sakhyám te astv áthemá viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Sāucika; to Devāḥ)

á vo yakşy amṛtatvám suvīram yáthā vo devā várivaḥ kārāni,
á bāhvór vājam índrasya dheyām áthemá viçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12—] *Part 1: Repeated Passages belonging to Book VIII* [398

8.96.12^b, stuhí suṣṭutím námasā vivāsa; 5.83.1^b; stuhí parjānyam namasā vivāsa.

[8.96.15^c, viṣo ádevir abhy ácarantiḥ: 6.49.15^e, viṣa ádevir abhy aṅnāvāma. Added in proof.]

8.96.21^b (Tiraçei Āṅgīrasa, or Dyutāna Māruti: to Indra)
sá vṛtrahēndra ṛbhukṣāḥ sadyó jajñānó hávyo babhūva,
kṛṇvān āpānsi nāryā purūṇi sōma ná pītó hávyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ádhā hy āgne mahná niśadyā sadyó jajñānó hávyo babhūtha,
ṭtām te devāso ānu kētam āyann, ádhāvardhanta prathamāsa ūmāḥ.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *Prol.*, p. 70; Arnold, *VM.*, p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d: 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyādhi viṣṭāpi; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇaḥ: 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

8.97.5^d, yād antāriḥṣa ā gahi: 5.73.1^d, yād antāriḥṣa ā gatam.

8.97.6^d: 4.31.12^b, indra rāyā pārīṇasā; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra parā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā suté.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 9.2.5^b; 9.12.2^c, indram sōmasya pītāye.

8.97.15^c: 7.37.5^d, kadā na indra rāyā ā daçasyeḥ.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhībḥúr asi ṭtvām sūryam arocayaḥ,]
viçvákarmā viçvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmayā Indramātarah; to Indra)

tvām indrābhībḥúr asi viçvā jātāny ojasā,
sá viçvā bhūva ábhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājañ jyótiṣā svār ágacho rocanám diváh,
ṭdevás ta indra sakhyāya yemire.]

cf. 8.89.2^c

10.170.4^{ab} (Vibhrāj Sāurya ; to Sūrya)
 vibhrājañ jyōtiṣā svār āgacho rocanām divāh,
 yēnemā viṣvā bhūvanāny ābhṛtā viṣvākarmaṇā viṣvādevyāvātā.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viṣvādevyāvātā, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hi ṣaṣvatīnām.

8.98.11^c: 3.42.6^c ; 8.75.16^c, ādhā te sumnām Imāhe.

8.98.12^c: 5.13.5^c, sā no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutēṣv indra girvaṇaḥ.

Cf. 8.95.2^c, sutāsa indra girvaṇaḥ.

8.99.8^b, ṣatāmūtiṃ ṣatākratum : 8.46.3, ṣatāmūte ṣatākrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dādhāmi te mādhuo bhakṣām āgre hitās te bhāgāḥ sutó astu sómaḥ,
 ásaç ca tvām dakṣiṇatāḥ sākḥā mé 'dhā vṛtrāṇi jaṅghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)
 abhi prēhi dakṣiṇatō bhavā mé 'dhā vṛtrāṇi jaṅghanāva bhūri,
 juhōmi te dharuṇam mādhuo āgram ubhā upāñçū prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, Rig-Veda Kommentar, p. 136.

8.100.4^b, viṣvā jātāny abhy āsmi mahnā : 2.28.1^b, viṣvāni sānty abhy āstu mahnā.

8.100.12^t: 4.18.11^d, sākhe viṣṇo vitarām vi kramasva.

8.101.2^b: 5.65.2^b, rājānā dirghaṣṛuttamā.

8.101.2^d: 1.47.7^d ; 137.2^e ; 5.79.8^c, sākām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7^d, 10^b, práti havýáni vitáye.

8.101.8^d: 3.62.18^a, gr̥ṇāná jamádagninā; 7.96.3^c, gr̥ṇāná jamadagnivát; 9.62.24^c;
65.25^b, gr̥ṇānó jamádagninā.

8.101.9^d: 2.41.2^b, ayám çukró ayāmi te; 4.47.1^a, váyo çukró ayāmi te.

[8.101.11^c, mahás te sató mahimá panasyate: 10.75.9^c, mahán hy àsya mahimá
panasyáte.

[8.101.13^c, citréva práty adarçy āyatí: 7.81.1^a, práty u adarçy āyatí.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír gr̥hápatis yúvā.

8.102.3^a: 8.21.11^a, tváyā ha svid yujá vayám.

8.102.4^c–6^c, agním samudrávāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, ūrjó náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayám víçvā abhí çriyo 'gnír devéṣu patyate,
á vājāir úpa no gamat.

9.45.4^c (Ayāsyā Āṅgīrasa; to Pavamāna Soma)
áty ū pavíttram akramíd vājí dhúram ná yāmani,
índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhúram in 9.45.4^b; this is neither necessary nor convincing: vājí and dhúram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agním yajñéṣu pūrvyám.

8.102.11^a: 3.9.8^b; 8.43.31^b, çírám pávakāçocíṣam; 10.21.1^d, çírám pávakāçocísaṁ
vívaksase.

8.102.12^a: 4.15.6^a, tám árvantaṁ ná sānasím.

8.102.16^b, tepānó deva çocíṣā: 8.60.19^b, tepānó deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, á deván vakṣi yáçṣi ca.

8.102.17^c: 4.8.1^b, havývāham ámartyam; 3.10.9^c, havývāham ámartyam
sahovíðham.

[8.102.18^b, āgne dutām váreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agním dhr̥bhiḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte ákṣiti ṣrávaḥ ; 9.66.7^c, dádhāno ákṣiti ṣrávaḥ.

8.103.5^d : 5.82.6^c ; 8.22.18^d, viçvā vāmāni dhīmahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

āçvam ná gīrbhī rathyaṁ sudānavo marmṛjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate pársi rādho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmītra ; to Soma Pavamāna)
varivodhātano bhava mánhiṣṭho vṛtrahāntamaḥ,
pársi rādho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als goschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of pāda d, '(und) fördere die gabo der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The pāda, pársi rādho maghónām, is explained by cōda rādho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates pāda c by 'der Reichen Gabe fördre du', though he has rendered the same pāda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewürung'. For rādhas in general see under 6.44.10.

8.103.14^d, mādāyasva svārṇare : 8.65.2^b, mādāyāse svārṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādiṣṭhayā mādiṣṭhayā pávasva soma dhārayā,
indrāya pátave sutáḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni samjāyan pávasva soma dhārayā,
inú dvēṣānsi sadhryāk.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
á naḥ çúṣmanṁ nṛṣáhyam vīrávantaṁ puruspṛham,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vácó jantúḥ kavínām pávasva soma dhārayā,
devēṣu ratnadhá asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dáksāya naḥ kave pávasva soma dhārayā,
indrāya pátave sutó [mitráya váruṇāya ca.]

☞ 9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádhō maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahánām devánām vītīm ándhasā,
abhí vájam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhí tyám pūrvyám mádam [suvānó arṣa pavitra á,]
abhí vájam utá çrávaḥ.

☞ 9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraṁ dhārayā sutáḥ,
abhí vájam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrīṇam [rayīm gómantam açvīnam,]
abhí vájam utá çrávaḥ.

☞ 8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vāiçvāmītra ; to Soma Pavamāna)
 asyéd indro mádeṣv á víçvā vṛtrāṇi jighnate,
 çūro maghá ca mañhate.

9.106.3^a (Agni Çakṣuṣa ; to Soma Pavamāna)
 asyéd indro mádeṣv á grābhāṇi gr̥bhṇīta sānasīm,
 vājraṇ ca vīṣaṇāni bharaṭ sām apsujīt.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhāṇi gr̥bhṇīta sānasīm (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumāntāṇ grābhāṇi sām gr̥bhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)
 pávasva devavír áti pavitraṇ soma ráiṇhyā,
 ı́ndram indo vīṣá víça.]

ॐ 1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)
 sá váhniḥ soma jágṛivīḥ pávasva devavír áti,
 ı́bhī kóçam madhuçcītam.]

ॐ 9.23.4^c

See under 1.176.1^b.

9.2.1^c : 1.176.1^b, ı́ndram indo vīṣá víça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)
 ádhuksata priyāṇi mádhū dhārā sutásya vedhásah,
 apó vasiṣṭa sukrátuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
 divó ná sánu pipiyúṣi dhārā sutásya vedhásah,
 víthā pavitre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 mahántāṇ tvā mahír ánv ápo arṣanti síndhavaḥ,
 yád góbhīr vāsaiṣyáse.

9.66.13^{bc} (Çataṇ Vāikhānasah ; to Soma Pavamāna)
 prá ṇa indo mahé rāṇa ápo arṣanti síndhavaḥ,
 yád góbhīr vāsaiṣyáse.

Cf. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a ; 125.5^c.

[9.2.6^a, ácikradad vīṣā háriḥ : 9.101.16^c, kánikradad vīṣā, &c.]

9.2.6^c, sām sūryeṇa rocate : 8.9.18^b, sām sūryeṇa rocace.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)
 gīras ta inda ójasā marmṛjyānte apasyúvaḥ,
 yábhīr mādāya çumbhase.

9.38.3^{bc} (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyām harito dāḥa marmṛjyānte apasyúvaḥ.
 yābhir mādāya cūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see ; Grassmann's is faulty : 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyúvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3 : 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāḥa haritaḥ are evidently = dāḥa kṣīpāḥ (kṣīpāḥ), vṛiḥaḥ, yuvatāyaḥ, svāsāraḥ, jāmayāḥ, yōṣaṇaḥ, tritāsyā yōṣaṇaḥ, &c. ; cf. also pāñca vrātā apasyúvaḥ in 9.14.2, and naptībhir vivāsvataḥ in 9.14.5. The term haritaḥ is dealt with by Bergaigne, i. 201. I would add that haritaḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyúvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyamāno daḥābhiḥ sukārmabhiḥ, 9.70.4) ; secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse : see 1.135.5, imām indum marmṛjanta . . . ātyām nā ; cf. also 8.103.7 ; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3 : without 9.38.3 as a model 9.2.7 could not have employed apasyúvaḥ as an epithet of girāḥ ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c : 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, aḥvasā vājasā utā : 6.53.10^b, aḥvasām vājasām utā.

[9.2.10^c, ātmā yajñāsya pūrvyāḥ : 3.11.3^b, ketur yajñāsya pūrvyāḥ.]

9.3.1^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
 eṣā devó ámartyaḥ parnavír iva dīyati,
 abhí dróñāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhārayā ḥpāvamāno asiṣyadat,
 abhí dróñāny āsādam.

9.30.4^b

9.3.6^c : 4.15.3^c, dādhad rátnāni dāçúṣe.

9.3.7^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
 eṣā dívam ví dhāvati tiró rájāñsi dhārayā,
 pávamānaḥ kánikradat.

9.13.8^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 júṣṭa indrāya matsaráḥ pávamāna kánikradat,
 ḥvívā ḥpa dvīṣo jahí.]

9.13.8^c

For the repeated páda cf. also 9.106.10^c, úgre vācāḥ pávamānaḥ kánikradat.

9.3.8^b, tiró rájānsy áspṛtaḥ ; 8.82.9^b, tiró rájānsy áspṛtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣá prātnéna jánmanā devó devébhyaḥ sutáḥ,
háriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)
eṣá prātnéna mánmanā devó devébhyas pári,
ḍhārayā pavate sutáḥ.]

☞ 9.3.10^c

9.99.7^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
ḍsá mṛjyate sukármabhir, devó devébhyaḥ sutáḥ,
vidé yád āsu sanīdadir, ḍmahír apó ví gāhate.]

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)
pári sáptir ná vájayúr devó devébhyaḥ sutáḥ,
ḍvyānaçih pávamāno ví dhāvati.]

☞ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, flieszt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe flieszt'. Cf. Bergaigne, i. 188, 207, 215. The expression prātnéna jánmanā, oven in Ludwig's conservative rendering, is vague as compared with prātnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám prātnéna mánmanā gíraḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^a, and cf. the pāda, sómo devébhyaḥ sutáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣá u syá puruvrató jajñānó janáyann iṣaḥ,
dhārayā pavate sutáḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
ḍeṣá prātnéna mánmanā devó devébhyas pári,
dhārayā pavate sutáḥ.]

☞ 9.3.9^{ab}

Cf. under 9.6.7.

9.4.1^b (Hiraṇyastūpa Āngirasa ; to Soma Pavamāna)
sánā ca soma jéṣi ca pávamāna máhi çrávaḥ,
ḍáthā no vásyasas kṛdhi.]

☞ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
pávamāna máhi çrávo gám áçvam rāsi vírāvat,
ḍsánā medhám sánā svāḥ.]

☞ cf. 9.4.2^a

9.100.8^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pávamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,
ḍçárdhan támānsi jighnase, ḍviçvāni dāçúso gṛhé.]

☞ c : 8.43.32^c ; d : 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory ; moreover make us richer!' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hause.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, sā tvām agne vibhāvasuḥ sṛjān sūryo nā raçmībhiḥ, çārdhan tāmāñsi jighnase; cf. also 9.66.24, pāvamāna ṛtām bhāc chukram jyōtir ajiñjanat, kṛṣṇā tāmāñsi jāñghanat. It is therefore unlikely that māhi çrāvaḥ in 9.100.8 depends, as accusative of goal, upon yāsi. In the second place the fourth pāda, viçvāni dāçuṣo gṛhé, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, tvām vāsūni puṣyasi viçvāni dāçuṣo gṛhé. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c–10^c, áthā no vāsyaśas kṛdhi.

[9.4.2^a, sánā jyōtiḥ sánā svāḥ: 9.9.9^c, sánā medhām sánā svāḥ.]

9.4.2^b: 8.78.8^b, viçvā ca soma sáubhagā: 9.55.1^c, sóma viçvā ca sáubhagā.

[9.4.3^a, sánā dáksam utá krátum: 10.25.1^b, máno dáksam utá krátum.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, táva krátvā távotíbhīḥ.

9.4.7^b (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

abhy āṛṣa svāyudha sóma dvibārhasam rayim,

áthā no vāsyaśas kṛdhi.]

☞ refrain, 9.4.1^c–10^c

9.40.6^b (Medhyātīthi Kāṇva; to Soma Pavamāna)

ḷpunānā indav á bhara] sóma dvibārhasam rayim,

viçšann indo ná ukthyām.

☞ 9.40.6^a

9.100.2^b (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

ḷpunānā indav á bhara] sóma dvibārhasam rayim,

tvām vāsūni puṣyasi ḷviçvāni dāçuṣo gṛhé.]

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiraṇyastūpa Āṅgīrasa; to Soma Pavamāna)

tvām yajñāir avīṛdhan pāvamāna vídharmaṇi,

áthā no vāsyaśas kṛdhi.]

☞ refrain, 9.4.1^c–10^c

9.64.9^b (Kaçyapa Māṛīca; to Soma Pavamāna)

hinvánó vācam iṣyasi pāvamāna vídharmaṇi,

ḷákrān devó ná sūryaḥ.]

☞ cf. 9.54.3^c

9.100.7^d (Rebhasunū Kāçyapāu ; to Soma Pavamāna)
tvāṁ rihanti mātāro hāriṁ pavitre adruhaḥ,
ḷvatsāṁ jātāṁ nā dhenávaḥ ḷpavamāna vidharmaṇi. ☞ cf. 6.45.28^c

For the repeated pāda see Borgaigne, iii. 218, note ; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that úkrān in 9.64.9^c is from kram 'go' is rendered invalid by SV. 2.310, krāndaṁ devó, &c. ; cf. for that pāda, sómo devó ná súryaḥ, under 9.54.3.

[9.5.3^b, rayir ví rājati dyumān ; 9.61.18^b, dākṣo ví rājati, &c.]

9.5.4^a, barhīḥ prācīnam ójasā ; 1.188.4^a, prācīnaṁ barhír ójasā.

9.5.8^c, imāṁ no yajñām á gaman : 5.5.7^c, imāṁ no yajñām á gatam.

9.6.2^a, 3^a, abhí tyāṁ mádyani (3^a, pūrvyāṁ) mádam.

9.6.3^a : 9.1.4^c ; 51.5^c ; 63.12^c, abhí vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḷabhí tyāṁ pūrvyāṁ mádam ḷsuvāno arṣa pavitra á, ☞ 9.6.2^a
ḷabhí vājam utá çrávaḥ. ḷ ☞ 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
pāri dyukṣāḥ sanādrayir bhārad vājam no ándhasā,
suvāno arṣa pavitra á.

For the pāda, suvāno arṣa pavitra ā, cf. also 9.63.16^b, rāyó arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra ā.

9.6.4^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ānu drapsāsa índava ápo ná pravátāsan,
punāná índram āçata.

9.24.2^{bc} (The same)

abhí gāvo adhanviṣur ápo ná pravatā yatīḥ,
punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

yām atyam iva vājīnaṁ mṛjānti yóṣaṇo dáça,
vāne kriḷantam átyavim.

9.45.5^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sām ī sākḥāyo asvaran vāne kriḷantam átyavim,
īndum nāvā anūṣata.

9.106.11^b (Agni Cākṣuṣa ; to Soma Pavamāna)
dhībhir hinvanti vājīnaṁ vāne kriḷantam átyavim,
abhí triprṣṭhām matāyaḥ sām asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 devó deváya dhárayéndrāya pavate sutáh,
 páyo yád asya pípayat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 ṽsahásrotiḥ çatāmagoḥ vimāno rájasah kavīḥ,
 índrāya pavate mádaḥ.

☞ 8.34.7^b

9.106.2^b (Agni Cākṣuṣa ; to Soma Pavamāna)
 ayám bhārāya sánasír índrāya pavate sutáh,
 sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Ṛṣayah ; to Soma Pavamāna)
 índrāya pavate mádaḥ sómo marútvate sutáh,
 sahásradhāro áty ávyam arṣati ṽtám ī mrjanty áyávaḥ.]

☞ 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá dhārā mádhvo agriyó mahír apó ví gāhate,
 havír havíṣṣu vándyaha.

9.99.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 sá mrjyate sukármabhir ṽdevó devébhyaḥ sutáh,]
 vidé yád āsu saindadir mahír apó ví gāhate.

☞ 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá yujó vácó agriyó vṛṣáva cakradad váne,
 sádmābhí satyó adhvarāḥ.

9.107.22^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 mrjāno váre pávamāno avyáye vṛṣáva cakrado váne,
 devánān soma pavamāna niṣkrtān ṽgóbhir añjánó arṣasi.]

☞ 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 pári yát kávyā kavír nr̥mṇá vāsāno árṣati,
 svār vājí siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 abhí gávyāni vitáye nr̥mṇá punāno arṣasi,
 sanádvājaḥ pári srava.

9.74.1^b (Kakṣivat Dāirghatamasa ; to Soma Pavamāna)
 çigur ná jātó 'va cakradad váne svār yád vājy áruśáh siṣāsati,
 divó rétasā sacate payovídhā tám Imahe sumatí çárma sapráthaḥ.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ávyo váre pári priyó hárir váneṣu sídati,
 rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám̐ ḥáriṁ hinvanti ádrībhīḥ,
 ḥpávamānaṁ madhuçútam.]

☞ 9.26.5^b☞ 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáh,
 sahásradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
 punānāḥ soma jágrvir ávyo vāre pári priyáh,
 tvám̐ vipro abhavó 'ṅgirastamo mádhvā yajñám̐ mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 índrasya soma rádhase punāno hárdi codaya,
 ḥṛtásya yónim āsádam.]

☞ 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 índrasya soma rádhase çám̐ pavaśva vicarṣaṇe,
 prajāvad réta á bhara.

9.8.3^c : 3.62.13^c ; 9.64.22^c, ḥṛtásya yónim āsádam ; 5.21.4^d, ḥṛtásya yónim āsadaḥ.

9.8.9^c : 7.96.6^c, bhakṣīmāhi prajám̐ iṣam.

9.9.9^a : 9.4.1^b ; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhám̐ sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svānāso ráthā ivárvanto ná çravasyávaḥ,
 sómāso rāyē akramuḥ.

9.66.10^c (Çataim Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asṛkṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsāḥ kārīṇām̐ iva.

9.13.7^c (The same)
 vāçṛā arṣantíndavo ḥbhí vatsám̐ ná dhenávaḥ,
 dadhanviré gábhastyoḥ.

☞ cf. 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 índrāya soma pátave mádāya pári ṣicyase,
 ḥmanaçcín mánasas pátīḥ.]

☞ cf. 9.11.8^c

9.98.10^a (Ambariṣa Vārṣāgira and Rjijvan Bhāradvāja; to Soma Pavamāna)
 índrāya soma pátave vṛtraghné pári śicyase,
 náre ca dáksīnāvate deváya sadanásáde.

9.108.15^a (Çakti Vāsiṣṭha; to Soma Pavamāna)
 índrāya soma pátave nṛbhir yatāḥ svāyudhó madántamaḥ,
 pāvāsva mádhumattamaḥ.]

☞ 9.64.22^b

[9.11.8^c, manaçcín mánasas pátih : 9.28.1^b, viçvavín mánasas pátih.]

9.12.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sómā asrgram índavaḥ sutá ṛtásya sádane,
 índrāya mádhumattamāḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 pári váje ná vājayúm ávyo váreṣu siñcata,
 índrāya mádhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
 pávasva soma mandáyann índrāya mádhumattamaḥ.

9.12.2^b, gávo vatsám ná mātáraḥ : 6.45.28^c, vatsám gávo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 92.5^d ; 97.11^b, índram sómasya pitáye.

9.12.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá vácam índur iṣyati samudrasyádhi viṣṭápi,]
 jñvan kóçam madhuçútam.

☞ 8.34.13^b

9.35.4^a (Prabhūvasu Āngirasa; to Soma Pavamāna)
 prá vājam índur iṣyati siṣāsan vājasá ṛṣih,
 vratá vidāná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2 ; 62.25 ; 64.9, 25, 26 ; 68.8 ; 107.21 ; it is analogous and in close contact with Soma's thundering voice (krand); e. g. 9.30.2 ; 64.9. See Bergaigne, i. 169, 280 ; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3 ; 9.96.5 ; see Bergaigne, i. 185 ; Hillebrandt, Ved. Myth. i. 349. The repeated pāda in 9.35.4 changes its form a little but its sense greatly : 'Indu sends forth substance, he that desires to obtain, the substance-winning Ṛṣi, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vác- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e. g., in Concordance: pavitravantaḥ pari vácam (vājam) āsate. Of this elsewhere.—For 9.12.6^a cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrasyádhi viṣṭápi ; 8.34.13^b, samudrasyádhi viṣṭápaḥ ;
 9.107.14^c, samudrasyádhi viṣṭápi manīṣīnaḥ.

[9.12.7^a, nityastotro vānaspátih ; 1.91.6^c, priyastotro vānaspátih.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
abhi priyā divás padā sómo hinvánó arṣati,
víprasya dhārayā kavīḥ.

9.44.2^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
matī juṣṭó dhiyā hitāḥ sómo hinve parāvātī,
víprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómāḥ punānó arṣati sahásradhāro átyaviḥ,
vāyór indrasya niṣkṛtām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣá çuṣmy ádābhyāḥ sómāḥ punānó arṣati,
┌devāvīr aghaçāṅsahá.┐

☞ 9.24.7^c

9.42.5^c (Medhyātithi Kāṇva : to Soma Pavamāna)
┌abhi víçvāni vāryā┐bhi devān ṛtāvīdhaḥ,
sómāḥ punānó arṣati.

☞ 9.42.5^a

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)
┌ayām pūṣā rayīr bhāgāḥ┐ sómāḥ punānó arṣati,
pātīr víçvasya bhūmano vy ākhyad ródasi ubhé.

☞ 8.31.11^a

For 9.101.7^d see Hillebrandt, *Ved. Myth.* i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, suṣvāṇām devāvītaye : 9.65.18^c, suṣvāṇó devāvītaye.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāvante vājasātaye sómāḥ sahásrapājasāḥ,
gr̥ṇāná devāvītaye.

9.42.3^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)
vāvṛdhānāya túrvaye pávante vājasātaye,
sómāḥ sahásrapājasāḥ.

9.43.6^a (The same)

pávasva vājasātaye víprasya gr̥ṇató vṛdhé,
┌sóma rāsva suvīryam.┐

☞ cf. 5.13.5^c

9.100.6^a (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
pávasva vājasātamaḥ pavitre dhārayā sutāḥ,
índrāya soma viṣṇave ┌devébhyo mádhumattamaḥ.┐

☞ 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye 'bhi víçvāni kávyā,
tvām samudrām prathamó ví dhārayo devébhyaḥ soma matsarāḥ.

For 9.107.23 cf. Ludwig, *Kritik*, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
utá no vājasātaye pávasva bṛhatír iṣāḥ,
dyumád indo suvīryam.

9.42.6^c (Medhyātithi Kāṇva; to Soma Pavamāna)
góman naḥ sahasrīṇaṁ rayīm pávantām á suvírīyam,
pávasva bṛhatír iṣaḥ.

☞ 9.41.4^c

9.13.5^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām á suvírīyam,
suvāná devása índavaḥ.

9.65.24^{bc} (Bṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
tē no vṛṣṭīm divás pári, pávantām á suvírīyam,
suvāná devása índavaḥ.

☞ 2.6.5^a

[9.13.7^b, abhí vatsām ná dhenávaḥ: see under 6.45.25.]

9.13.7^c: 9.10.2^b, dadhanviré gábhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7^c, pávamānaḥ kánikradat.

9.13.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
juṣṭa índrāya matsaráḥ pávamāna kánikradat,
viçvā ápa dvīṣo jahi.

☞ 9.3.7^c

9.61.28^c (Amahiyu Āngirasa; to Soma Pavamāna)
pávasvendo vṛṣā sutáḥ kṛdhí no yaçaso jáne,
viçvā ápa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
apaghnánto árāvṇaḥ pávamānāḥ svardíçḥ,
yónāv ṛtásya sídata.

9.63.5^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛṇvánto viçvam áryam,
apaghnánto árāvṇaḥ.

9.39.6^c (Bṛhanmati Āngirasa; to Soma Pavamāna)
samīciná anuṣata háriṁ hinvanty ádribhiḥ,
yónāv ṛtásya sídata.

☞ 9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somās) that purify yourselves, warding off the stingy, seeing the light, do ye sit at the seat of the ṛtá.' Cf. 9.63.5. In 9.39.6 the third pāda is in problematic connexion. Ludwig, 803, renders 9.13.9^c: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich nidergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the pāda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The pāda, háriṁ hinvanty ádribhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtásya yónim āsadam, under 3.62.13^c; yónāv ṛtásya sídatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, víçve devā amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptībhīr yó vivásvataḥ çubhró ná māmṛjé yūvā,
gāḥ kṛṇvānó ná nirñijam.

9.86.26^c (Pṛçṇayaḥ, alias Ajā Rṣigaṇāḥ ; to Soma Pavamāna)
induh punānó áti gāhate mīdhó víçvāni kṛṇvān supáthāni yájyave,
gāḥ kṛṇvānó nirñijam haryatāḥ kavír átyo ná krīḥan pári vāram arṣati.
9.107.26^d (Sapta Rṣayaḥ ; to Soma Pavamāna)
apó vāsānaḥ pári kóçam arṣat, 1́ndur hiyanāḥ sotfbbih, 1́ 9.30.2^a
janāyañ jyótiṛ mandānā avivaçad gāḥ kṛṇvānó ná nirñijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣá dhiyá yāty ānvya çúro ráthebhir āçúbhīḥ,
gáchann índrasya niṣkṛtám.

9.61.25^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
1́apagnán pavate mīdhó 1́pa sómo árāvṇaḥ, 1́ 9.61.25^a
gáchann índrasya niṣkṛtám.

The repeated páda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhir in the first distich.—The cadence índrasya niṣkṛtám also in 9.13.1^o ; 86.16^a.

[9.15.3^a, eṣá hitó ví nyate : 9.27.3^a, eṣá nfbhir vi nyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etám mṛjanti márjyam úpa dróṇeṣv āyávaḥ,
pracakṛānám mahír iṣaḥ.

9.46.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
etám mṛjanti márjyam pávamānañ dáça kṣípaḥ,
índrāya matsaráñ mádam.

Cf. 9.63.20^a, kavīm mṛjanti márjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etám u tyám dáça kṣípo mṛjānti saptá dhítāyaḥ,
svāyudháñ madíntamam.

9.61.7^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
etám u tyám dáça kṣípo mṛjānti síndhumātaram,
sám ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómañ pavitra á sṛja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsú duṣtāram 1́sómañ pavitra á sṛja, 1́
punihíndrāya pátave.

9.1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvāryo ādribhīḥ sutām ṽsōmaḥ pavitra ā sṛja,] ☞ 1.28.9^b
 punihīndrāya pātave.

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāsya cetasā sōmaḥ pavitre arṣati,
 krātvā sadhāsthānā āsadat.

9.17.3^b (The same)
 ātyūrmir matsarō mādaḥ sōmaḥ pavitre arṣati,
 ṽvighnān rākṣāṅsi devayūḥ.] ☞ 9.17.3^c

9.37.1^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 sā sutāḥ pitāye vīṣā sōmaḥ pavitre arṣati,
 ṽvighnān rākṣāṅsi devayūḥ.] ☞ 9.17.3^c

Cf. āçūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punānō rūpē avyāye vīçvā ārsann abhī çriyaḥ,
 çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 āviçān kalāçam sutō vīçvā ārsann abhī çriyaḥ.
 çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b : 9.2.3^b, dhārā sutāsya vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvām soma vipaçcītam tānā punānā āyūṣu,
 āvyo vāram vī dhāvati.

9.64.25^a (Kāçyapa Mārīca ; to Soma Pavamāna)
 tvām soma vipaçcītam ṽpunānō vācam iṣyasi,] ☞ 9.30.1^c
 ṽindo sahasrabharṇasam.] ☞ 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vājī hitō nṛbhīr ṽvīçvavin mānasas pātīḥ,] ☞ cf. 9.11.8^c
 āvyo vāram vī dhāvati.

9.106.10^b (Agni Cākṣuṣa ; to Soma Pavamāna)
 sōmaḥ punānā ūrmiṇāvvyo vāram vī dhāvati,
 ṽāgre vācāḥ pāvamānaḥ kānikradat.] ☞ cf. 9.3.7^c

9.74.9^b (Kakṣivāt Dāirghatama ; to Soma Pavamāna)
 adbhīḥ soma papṛcānāsya te rāsō vvyo vāram vī pavamāna dhāvati,
 sā mrjyāmānaḥ kavībhīr madintama ṽsvādasvindrāya pavamāna pitāye.] ☞ 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömt

dom weisen Gott du durch dos Widders Wolle zu'. He therefore supplies devám with vīpaṣcitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prā nimmnéva síndhavo ghnánto vṛtrāṇi bhúrṇayaḥ,
sómā asṛgram āçávaḥ.

9.23.1^a (The same)

sómā asṛgram āçávo mádhor mādasya dháraya,
[abhí viçváni kávyā.]

ॐ 9.23.1^c

Cf. the pāda, eté asṛgram āçávaḥ, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómāḥ pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
átyürmir matsaró mádaḥ sómāḥ pavítre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.37.1^{bc} (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
sá sutáḥ pítáye víṣā sómāḥ pavítre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa ; to Soma Pavamāna)
pári sóma ṛtām bhád āçúḥ pavítre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa ; to Soma Pavamāna)
á kaláçeṣu dhāvati pavítre pári ṣicyate,
uktháir yajñeṣu vardhate.

9.67.14^a (Viçvāmītra ; to Soma Pavamāna)
á kaláçeṣu dhāvati çyenó várma ví gāhate,
abhí dróṇā kánikradat.

9.42.4^b (Medhyātithi Kāṇva ; to Soma Pavamāna)
duhánāḥ pratnám it páyaḥ pavítre pári ṣicyate,
krándan deván ajījanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
tām u tvā vājīnam náro dhībhir víprā avasyávaḥ,
mṛjānti devátātaye.

9.63.20^b (Nidhruvi Kāçyapa; to Soma Pavamāna)

ḷkaviṃ mṛjantī mārjyaṃ, dhībhīr viprā avasyávaḥ, cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tám id viprā avasyávaḥ.—For kánikrad in 9.63.20^c, the author, *Am. Journ. of Philol.* xvii. 417 (haplology).

9.17.8^c: 1.137.2^g, cārur ṛtāya pitāye.

9.18.1^c–7^c, mádeṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yá imé ródasī mahī: 3.53.12^a, yá imé ródasī ubhé.

[9.19.1^c, tán naḥ punāná ā bhara: sá naḥ, &c.; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, içāná pipyatam dhíyaḥ.

9.19.4^a (Asita Kāçyapa, &c.; to Soma Pavamāna)

ávāvaçanta dhítāyo vṛṣabhásyádhi rétasi,
sūnór vatsásya mātāraḥ.

9.66.11^c (Çataṃ Vāikhānasāḥ; to Soma Pavamāna)

ḷáchā kóçam madhuçútam, ásrgraṃ vāre avyāye, cf. 9.66.11^a
ávāvaçanta dhítāyaḥ.

9.19.6^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

úpa çikṣāpatasthūso bhiyásam á dhehi çátruṣu,
pávamāna vidá rayim.

9.43.4^a (Medhyātithi Kāpva; to Soma Pavamāna)

pávamāna vidá rayim ḷasmábhyaṃ soma suçrīyam, cf. 9.43.4^b
ḷíndo sahásravarcasam, cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

pávamāna vidá rayim ḷasmábhyaṃ soma duṣtāram, cf. 9.43.4^b
yó dūñāço vanuṣyatá.

9.20.1^b (Asita Kāçyapa, &c.; to Soma Pavamāna)

prá kavír devávítayé 'vyo vārebhir arṣati,
sāhván viçvā abhí spfdhaḥ.

9.38.1^b (Rāhūgaṇa Āngirasa; to Soma Pavamāna)

eśá u syá vṛṣā ráthó 'vyo vārebhir arṣati, cf. 9.38.1^c
ḷgáchan vājāṃ sahasrīnam.

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow; in 9.38.1: 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sá váhnir apsú duštáro mrjyámāno gábhastyoḥ,
sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)
ḷçumbhāmāna ṛtāyúbhirḷ mrjyámāno gábhastyoḥ,
ḷpávate váre avyáye.ḷ

☞ 9.36.4^a☞ 9.36.4^c

9.64.5^b (Kaçyapa Mārta ; to Soma Pavamāna)
ḷçumbhāmānā ṛtāyúbhirḷ mrjyámānā gábhastyoḥ,
ḷpávante váre avyáye.ḷ

☞ 9.36.4^a☞ 9.36.4^c

9.65.6^b (Bṛḡu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yád adbhīḥ pariṣicyáse mrjyámāno gábhastyoḥ,
druṇā sadhásthamaçnuṣe.

9.99.6^b (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
ḷsá punāno madintamaḥḷ sómaç camúṣu sīdati,
paçáu ná réta ādádhat pátir vacasyate dhīyáḥ.

☞ 9.50.5^a

For 9.65.6 see Hillebrandt, *Ved. Myth.* i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
kriḷúr makhó na mañhayúḥ pavítream soma gachasi,
dádhat stotré suvírjyam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)
grávnā tunnó abhiṣṭutaḥ pavítream soma gachasi,
dádhat stotré suvírjyam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)
pávamāna ṛtāḥ kavīḥ sómaḥ pavítream ásadat,
dádhat stotré suvírjyam.

9.66.27^c (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
pávamāno vy açnavad raçmibhir vājasátamaḥ,
dádhat stotré suvírjyam.

Cf. 5.6.10^c, dádhad asmé suvírjyam, and 9.45.6^c, indo asmé suvírjyam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté dhāvantíndavaḥ sómā indrāya ghíṣvayaḥ,
matsarāsaḥ svarvídaḥ.

9.107.14^d (Sapta Ṛṣayaḥ ; to Soma Pavamāna)
ḷabhi somāsa āyávaḥ pávante mádyam mádam,ḷ

☞ 9.23.4^{ab}

ḷsamudrásyádhi viṣṭāpi mañṣinoḷ matsarāsaḥ svarvídaḥ.

☞ 8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté pútá vipaçcítaḥ ḷsómāso dádhyāçiraḥ,ḷ
vipá vy ànaçur dhīyáḥ.

☞ 1.5.5^c

9.101.12^{ab} (Manu Sāmhvarāṇa ; to Soma Pavamāna)
 eté pūtá vīpaçcītaḥ ḷsómāso dādhyāçiraḥ,] ☞ 1.5.5^c
 sūryāso ná darçatāso jīgatnávo dhruvā ghr̥té.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sómāso dādhyāçiraḥ.

9.23.1^a: 9.17.1^c, sómā asṛgram āçāvah.

9.23.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ḷsómā asṛgram āçávo,] mádhor mádasya dháraya, ☞ 9.17.1^c
 abhí víçvāni kávyā.

9.62.25^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 pávasva vācō agriyāḥ sóma citrábhir utibhiḥ,
 abhí víçvāni kávyā.

9.63.25^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ḷpávamānā asṛksata,] sómāḥ çukrāsa índavaḥ, ☞ 9.63.25^a
 abhí víçvāni kávyā.

9.66.1^b (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 pávasva víçvacarṣaṇe 'bhí víçvāni kávyā,
 ḷsákhā sákhībhya ídyaḥ,] ☞ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyaḥ), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pādas, pári víçvāni kávyā, 2.5.3^c; vidád víçvāni kávyā 10.21.5^b; and yásmin víçvāni kávyā 8.41.6^a.

9.23.4^{ab+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 abhí sómāsa āyávaḥ pávante mádyam mádam,
 abhí kóçaṁ madhuçéutam.

9.107.14^{ab} (Sapta Ṛsayāḥ ; to Soma Pavamāna)
 abhí sómāsa āyávaḥ pávante mádyam mádam,
 ḷsamudrásyádhi viṣṭápi manīṣiṇo,] ḷmatsarāsaḥ svarvídaḥ,] ☞ c: 8.34.13^b; d: 9.2.1.1^c

9.36.2^c (Prabhūvasu Āngirasa ; to Soma Pavamāna)
 sá váhniḥ soma jágṛviḥ ḷpávasva devavír áti,] ☞ 9.2.1^a
 abhí kóçaṁ madhuçéutam.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, áchā kóçaṁ madhuçéutam, under 9.66.11 ; pári kóçaṁ, &c., 9.103.3^a; also jīvan kóçaṁ, &c., 9.12.6^c.

[9.23.5^a, sómo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hárir arṣati dharmasīḥ.]

[9.23.6^c, indo vājam siṣāsasi: 8.95.9^d, çuddhó vājam siṣāsasi.]

9.23.7^a: 8.92.6^a, asyá pítvá mādānām.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 çriṇāná apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)

pávamānāsa índavas ṽtirāḥ pavitram açaṁvali,ṽ
 índram yāmebhir açata.

☞ 1.135.6^e

9.101.8^d (Nahuṣa Mānava ; to Soma Pavamāna)

sám u priyá anūṣata gávo mādāya ghíṣvayah,
 sómāsaḥ kṛṇvate pathāḥ pávamānāsa índavaḥ.

9.65.26^c (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)

prá çukráso vayojuvo hinvánāso ná sáptayah,
 çriṇāná apsú mṛñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, ápo ná pravátā yatíḥ ; 9.6.4^b, ápo na pravátāsan.

9.24.2^c: 9.6.4^c, punāná índram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá pavamāna dhanvasi ṽsóméndrāya pítave,ṽ
 nṛbhir yató ví nīyase.

☞ 8.69.10^d

9.99.8^b (Rebhasunū Kāçyapāu ; to Pavamāna Soma)

sutá indo pavitra á nṛbhir yató ví nīyase,

ṽindrāya matsarintamaç camúṣv á ní ṣidasi.ṽ

☞ 9.63.2^{bc}

For 9.24.3^b cf. índav índrāya pitāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram índrasya dhámne.

9.24.6^c: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^c, çúciḥ pávaká ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ṽçúciḥ pávaká ucyate,ṽ sómaḥ sutásya mádhvaḥ,
 devāvír aghaçaṁsahá.

☞ 1.142.3^a

9.28.6^c (Priyamedha Āngirasa ; to Soma Pavamāna)

eṣá çuṣmy ádābhyaḥ ṽsómāḥ punāno arṣati,ṽ

devāvír aghaçaṁsahá.

☞ 9.13.1^a

9.61.19^c (Amahīyu Āngirasa ; to Soma Pavamāna)

ṽyás te mádo váreṇyas,ṽ ténā pavasvándhasā,

devāvír aghaçaṁsahá.

☞ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hitó 'bhí yónim kánikradat,
dhármaṇā vāyúm á viça.

9.37.2^c (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá pavítre vicakṣaṇó ḥárir arṣati dharnasiḥ,]
abhi yónim kánikradat.

☞ 9.37.2^b

Cf. 9.38.6^b, krándan yónim abhi priyám.

9.25.3^c (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
sám devāiḥ çobhate viṣā kavir yónāv ádhi priyáḥ,
vrtrahá devavítamaḥ.

9.28.3^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣá deváh çubhāyaté 'dhi yónāv ámartyaḥ,
vrtrahá devavítamaḥ.

9.25.4^a: 7.55.1^b ; 8.15.13^b, víçvā rūpāny āviçán.

9.25.4^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
ḥ víçvā rūpāny āviçán,] punāno yāti haryatáḥ,
yátrāmftāsa ástate.

☞ 7.55.1^b

9.43.3^a (Medhyātithi Kāṇva ; to Soma Pavamāna)
punāno yāti haryataḥ sómo girbhiḥ páriṣkṛtaḥ,
víprasya médhyātitheḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āṅgīrasa ; to Soma Pavamāna)
á pavasva madintama
pavítream dhārayā kave,
arkásya yónim áśadam.

For páda a cf. under 9.50.5^a ; for páda b cf. pavítream dhārayā sutáḥ, 9.51.5^b ; for páda c cf. ṛtásya yónim áśadam, under 3.62.13^c.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
tám sánāv ádhi jamáyo hárim hinvanty ádribriḥ,
haryatám bhūricakṣasam.

9.30.5^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
apsú tvā mádhumattamaṁ hárim hinvanty ádribriḥ,
ḥ índav índrāya pitáye,]

☞ 9.30.5^c

9.32.2^b (Çyāvāçva Átreya ; to Soma Pavamāna)
ḥ ád im tritásya yósaṇo,] hárim hinvanty ádribriḥ,
ḥ índum índrāya pitáye.]

☞ 9.32.2^a

☞ 9.32.2^c

- 9.38.2^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)
 ॥ etām tritāsya yōṣaṇo ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.32.2^a
 9.39.6^b (Bṛhanināti Āṅgīrasa; to Soma Pavamāna)
 samānā anuṣata hāriṁ hinvanty ādribhiḥ,
 ॥ yōnāv ṛtāsya sīdata. ॥ 9.13.9^c
 9.50.3^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ॥ āvyo vāre pāri priyām ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ pāvamānaṁ madhuṣcūtam. ॥ 9.7.6^a
 9.65.8^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 yāsya vārṇaṁ madhuṣcūtāṁ hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.50.3^c
 9.32.2

For yōnāv ṛtāsya sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.8^c (Idhmavāha Dārḍhacyuta; to Soma Pavamāna)
 tām tvā hinvanti vedhāsaḥ pāvamāna girāvīdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 tām hinvanti madacyūtāṁ ॥ hāriṁ nadīṣu vājīnam, ॥ 9.53.4^b
 indum indrāya matsarām.
 9.63.17^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ॥ tām ॥ mṛjanty āyāvo hāriṁ nadīṣu vājīnam, ॥ 9.63.17^{ab}
 indum indrāya matsarām.

See Hillebrandt, *Ved. Myth.* i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir ví niyate : 9.15.3^a, eṣā hitó ví niyate.]

9.27.8^c (Nṛmedha Āṅgīrasa; to Soma Pavamāna)
 eṣā çuṣmy aṣiṣyadad antárikṣe víṣā hāriḥ,
 punāná indur indram ā.

- 9.66.28^c (Çatām Vāikhānasāḥ; to Soma Pavamāna)
 prá suvāná indur akṣāḥ pavitram áty avyáyam,
 punāná indur indram ā.

9.28.1^c : 9.106.10^b, ávyo vāraṁ ví dhāvati; 9.16.8^c, ávyo vāraṁ ví dhāvasi;
 9.74.9^b, ávyo vāraṁ ví pavamāna dhāvati.

[9.28.2^b, sómo devébhyaḥ sutāḥ : 9.3.9^b; 99.7^b, devó devébhyaḥ sutāḥ.]

9.28.3^c : 9.25.3^c, vṛtrahá devavítamaḥ.

9.28.4^c (Priyamedha Āṅgīrasa; to Soma Pavamāna)
 eṣā víṣā kánikradad daçábhīr jāmbhīr yatāḥ,
 abhí dróṇāni dhāvati.

9.37.6^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá deváḥ kavíneṣitò 'bhí dróṇāni dhāvati,
índur índrāya mañhánā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
eṣá súryam arocayat pávamāno vícarsaṇih,
viçvā dhāmāni viçvavit.

9.60.1^b (Avatsāra Kāçyapa ; to Soma Pavamāna)
prá gāyatrēṇa gāyata pávamānaṁ vícarsaṇim,
índuṁ sahásracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sómaḥ punānó arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvír aghaçaṁsahá.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
susáhā soma táni te punánāya prabhūvaso,
várdhā samudráṁ ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
viçvo yásya vraté jáno dādhāra dhármaṇas páteḥ,
punánásya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
árṣā naḥ soma çám gáve ḷdhukṣásva pipyúṣim iṣam,] ☞ 8.7.3^c
várdhā samudráṁ ukthyām.

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pávasva soma dhárayā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
éndo párthivaṁ rayiṁ divyám pavasva dhárayā,
dyumántaṁ çuṣmam á bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
prá dhanvā soma jágrvir ḷíndrāyendo pári srava,]

☞ 8.91.3^d ; also refrain, 9.112.1^e ff.
dyumántaṁ çuṣmam á bhara svarvidam.

Cf. dyumántaṁ çuṣmam uttamám, under 9.63.29^{bc}. The cadence, pavasva dhárayā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10,12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
prá dhárā asya çuṣmiṇo vñthā pavítre akṣaran,
punānó vácama iṣyati.

9.64.25^b (Kaçyapa Mārica ; to Soma Pavamāna)
ḷtvám soma vípaçcītaṁ,] punānó vácama iṣyasi,
ḷíndo sahásrabharṇasam.]

☞ 9.16.8^a

☞ 9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sómaḥ pavítre akṣaran.

9.30.2^a (Bindu Āṅgīrasa ; to Soma Pavamāna)
 indur hīyānāḥ sotṛbhīr mṛjyāmānaḥ kánikradat,
 iyarti vagnūm indriyām.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kócam arsatīndur hīyānāḥ sotṛbhīḥ,
 janāyañ jyótir mandānā avivaçad ḷgūḥ kṛṇvāno ná nirṇijam.] 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhārayā.

9.30.4^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhārayā pávamāno asiṣyadat,
 ḷabhi dróṇāny āsadam.] 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadat ráksāṅsy apajāñghanat,
 pratnavād rocāyan rūcaḥ.

9.30.4^c: 9.3.1^c, abhi dróṇāny āsadam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvānty), hárim
 hinvanty ádribhīḥ.

9.30.5^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 apsú tvā mádhumattamañ ḷháriñ hinvanty ádribhīḥ,]
 indav índrāya pītāye.] 9.26.5^b

9.45.1^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva mádaya kám ṇcákṣā devávitaye,
 indav índrāya pītāye.

9.50.5^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ḷsá pavasva madintama,] góbhīr añjāno aktūbhīḥ,
 indav índrāya pītāye.] 9.50.5^a

9.64.12^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arṣa pavitra á mádo yó devavítamaḥ,]
 indav índrāya pītāye.] 9.64.12^{ab}

Cf. indum índrāya pītāye under 9.32.2^c, and sóméndrāya pátave, 9.24.3^d.—For 9.30.5
 cf. 9.53.4.

9.30.6^{ab} (Bindu Āṅgīrasa ; to Soma Pavamāna)
 sunótā mádhumattamañ ḷsómam índrāya vajrīṇe,]
 cārum çárdhāya matsarám.] 7.32.8^b

9.51.2^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 divāḥ pīyúṣam uttamám ḷsómam índrāya vajrīṇe,]
 sunótā mádhumattamam.] 7.32.8^b

Cf., by way of contrast, 7.102.3^b, juhótā mádhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajriṇe.

9.31.3^b (Gotama Rāhūgaṇa ; to Soma Pavamāna)
túbhyaṁ vātā abhipriyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te máhaḥ.

9.62.27^b (Jamadagni Bhārgava ; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhūgaṇa ; to Soma Pavamāna)
svāyudhāsya te sató bhūvanasya pate vayám,
índo sakhitvám uçmasi.

9.66.14^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
ḷásya te sakhyé vayám, iyakṣantas tvótayaḥ,
índo sakhitvám uçmasi.

☞ 9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: ásyā te sakhyé vayám távendo dyumná uttamé, sāsahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and e, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty) háriṁ
hinvanty ádribhiḥ.

9.32.2^c (Çyāvāçva Ātreya ; to Soma Pavamāna) =

9.38.2^c (Rāhūgaṇa Āngirasa ; to Soma Pavamāna)
etám (9.32.2 ád im) tritásya yóçano ḷháriṁ hinvanty ádribhiḥ,

☞ 9.26.5^b

índum índrāya pītāye.

9.43.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
tám no víçvā avasyúvo gíraḥ çumbhanti pūrváthā,
índum índrāya pītāye.

9.65.8^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yásya vārṇaṁ madhuçútāṁ ḷháriṁ hinvānty ádribhiḥ,
índum índrāya pītāye.

☞ 9.26.5^b

Cf. índav índrasya pītāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtásya yónim á.

[9.32.5^a, abhí gávo anuṣata: 9.33.5^a, abhí bráhmīr anuṣata.]

[9.32.6^b, maghāvadbhyaç ca máhyañ ca : 6.46.9^c, chardír yacha maghāvadbhyaç ca máhyañ ca.]

Cf. the cadence, maghāvāno vayāñ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)
abhi drōṇāni babhrávaḥ çukrá ṛtāsya dhārayā,
vājañ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
eté dhāmāny āryā çukrá ṛtāsya dhārayā,
vājañ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājañ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā viṣvījanto ādhi kṣāmi. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For pāda b cf. 9.63.4^c, sómā ṛtāsya dhārayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b: 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.33.5^a, abhi brāhmīr anūṣata ; 9.32.5^a, abhi gávo anūṣata.]

9.33.5^b, yahvīr ṛtāsya mātārah : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yahvī
ṛtāsya mātārā.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)
rāyāḥ samudrāñç catūro 'smábhyañ soma viçvātaḥ,
ā pavasva sahasrīṇaḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 nú no rayīm mahām indo 'smábhyaṁ soma viçvátah,
 á pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava; to Soma Pavamāna)
 á pavasva sahasrīṇam ṛrayīm gómantam açvīnam,] ☞ 8.6.9^b
 puruçandrām puruṣp̄ham.

9.63.1^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 á pavasva sahasrīṇam rayīm soma suvīryam,
 asmé çrávāṁsi dhāraya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 iṣam tokāya no dáhad asmábhyaṁ soma viçvátah,
 á pavasva sahasrīṇam.

In these stanzas many expressions are typical: rayīm, rāyāḥ samudrān, asmábhyaṁ soma viçvátah, and á pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . á pavasva sahasrīṇam; in 9.62.12, and in 9.63.1, á pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference: sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously: 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam: 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that p̄das b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya; to Soma Pavamāna)
 prá suvānó dhārayā tánéndur hinvānó arṣati,
 rujád ḍṛḷhā vy ójasā.

9.67.4^a (Kāçyapa; to Soma Pavamāna)
 índur hinvānó arṣati ṛtiró vārāṇy avyāyā,] ☞ 9.67.4^b
 hárir vājam acikradat.

9.34.2^{abc}, sutá índrāya vāyāve vāruṇāya marúbhyaḥ, sómo arṣati viṣṇave:
 9.33.3^{abc}, sutá índrāya vāyāve vāruṇāya marúbhyaḥ, sómā arṣanti
 viṣṇave; 9.65.20^{abc}, apsá índrāya vāyāve vāruṇāya marúbhyaḥ,
 sómo arṣati viṣṇave; 5.51.7^a, sutá índrāya vāyāve.

9.34.2^b: 8.41.1^b; 9.33.3^b; 61.12^b; 65.20^b, vāruṇāya marúbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ: 8.1.17^a, sotá hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramīṅkhaya: 9.52.3^b, indo ná dānam iṅkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa: to Soma Pavamāna)
 ṛindo samudramīṅkhaya,] pávasva viçvamejaya, ☞ cf. 9.35.2^a
 rāyó dhartá na ójasā.

9.62.26^c (Jamadagni Bhārgava; to Soma Pavamāna)
 tvām samudrīyā apó 'griyó vāca irāyan,
 pávasva viçvamejaya.

Cf. Hillebrandt, *Ved. Myth.* i. 327 ff.

9.35.3^b: 2.8.6^d, abhí śyāma pṛtanyatāḥ.

9.35.4^a, pṛá vájam índur iśyati: 9.12.6^a, pṛá vácam índur iśyati.

9.35.6^c, punánāsya prabhúvasoḥ: 9.29.3^b, punánāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhí kóçam madhuçútam.

9.36.4 (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
çumbhāmāna ṛtáyúbhir ṽmrjyámāno gábhastyoḥ,
pávate vāre avyáye.

☞ 9.20.6^b

9.64.5 (Kaçyapa Mārīca; to Soma Pavamāna)
çumbhāmānā ṛtáyúbhir ṽmrjyámānā gábhastyoḥ,
pávante vāre avyáye.

☞ 9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The tṛea 9.64.4–6 is addressed to the plural sómah, but is surrounded by other tṛeas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For pāda c cf. úsrgraṁ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mrjyámāno gábhastyoḥ; 9.64.5^b, mrjyámānā gábhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āṅgīrasa; to Soma Pavamāna)
sá viçvā dāçúṣe vásu sómo divyáni pārthivā,
pávātām ántárikṣyā.

9.64.6^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)
té viçvā dāçúṣe vásu sómā divyáni pārthivā,
pávantām ántárikṣyā.

For pāda b cf. 9.63.30^b, sóma divyáni pārthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómah pavitre arṣati; 9.56.1^b, āçúḥ pavitre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnán rákṣānsi devayúḥ.

9.37.2^b (Rāhūgaṇa Āṅgīrasa; to Soma Pavamāna)
sá pavitre vicakṣaṇó hárir arṣati dharnasiḥ,
ṽabhí yónim kánikradat.

☞ 9.25.2^b

9.38.6^b (The same)
eṣá syá pítāye sutó hárir arṣati dharnasiḥ,
krándan yónim abhí priyám.

Cf. the pāda 9.23.5^a, sómo arṣati dharnasiḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocaná divāḥ pávamāno ví dhāvati,
rakṣohá vāram avyāyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pári sáptir ná vājayūr ḷdevó devébhyaḥ sutāḥ,ḷ
vyānaçīḥ pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vṛtrahá vīṣā sutó varivovíd ádābhyaḥ,
sómo vājam ivāsarat.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pāvamānaḥ sutó nṛbhiḥ sómo vājam ivāsarat,
camūṣu çákmanāsadam.

9.37.6^b: 9.28.4^c, abhí droṇāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo vārebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīnam : 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etám tritásya yóṣanaḥ : 9.32.2^a, ád im tritásya yóṣanaḥ.

9.38.2^b: 9.26.5^b ; 30.5^b ; 32.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), hárim
hinvanty ádribhiḥ.

9.38.2^c: 9.32.2^c ; 43.2^c ; 65.8^c, índum índrāya pitāye.

9.38.3^{bc} marmṛjyānte apasyúvaḥ, yābhir mādāya çumbhate: 9.2.7^{bc}, marmṛjyānte
. . . çumbhase.

9.38.4^b (Rāhūgaṇa Āṅgīrasa ; to Soma Pavamāna)
eṣá syá mánuṣiṣv á çyenó ná vikṣú sīdati,
gáchañ jāró ná yoṣitam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
ḷsá marmṛjaná āyúbhir,ḷ ibho rájeva suvratáḥ,
çyenó ná vánsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)

īṣam úrjam pavamānābhy arṣasi çyenó ná vánsu kaláçeṣu sīdasi,
índrāya mādva mādya mádaḥ sutó ḷdivó viṣṭambhá upamó vicakṣanaḥ,ḷ

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kaláçeṣu sīdasi in 9.86.35, as contrasted with vánsu sīdati in 9.57.3 ; cf. 5.72.1^c ; 9.7.6^a ; 20.6^c ; 63.2^c ; 68.9^b ; 86.9^d ; 96.23^d ; 99.6^b, 8^d.—
For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárim arṣati dharnasiḥ.

9.39.3^a (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣim dádhāna ójasā,
 vicákṣaṇo virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayāni devēsu jágrviḥ sutá eti pavitra á,
 sómo yāti vicarṣaṇih.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indrenotá vāyúnā sutá eti pavitra á,
 sám sūryasya raçmibhiḥ.

Note the correspondenco of 9.44.5^a with 9.61.9^a.

9.39.6^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 50.3^b ; 65.8^b (here hinvánty), hárim
 hinvanty ádrībhiḥ.

9.39.6^c : 9.13.9^c, yónāv ṛtásya sídata.

9.40.3^{bc} : 9.33.6^{bc} ; 65.21^{bc}, asmábhyam soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇah).

9.40.3^c : 9.62.12^a ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva
 sahasrīṇah.

[9.40.4^c, vidáh sahasrīṇīr iṣah : 9.61.3^c, kṣárā sahasrīṇīr iṣah.]

9.40.5^a : 9.61.6^a, sá nah punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasam rayim,]
 vṛṣann indo na ukthyām.

☞ 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásūtó pṛthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārīca ; to Soma Pavamāna)
 [utó sahasrabharṇasam] vácām soma makhásyuvam,
 punáná indav á bhara.

☞ cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [soma dvibárhasam rayim,]
 tvám vásūni puşyasi viçvāni dāçūṣo gṛhé.

☞ 9.4.7^b

9.40.6^b : 9.4.7^b ; 100.2^b, sóma dvibárhasam rayim.

[9.41.2^c, sāvānsō dásyūm avratām : 1.175.3^c, sahvān dásyūm, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)

ā pavasva mahīm iṣam̐ gómad indo hiraṇyavat,
ācāvavad vājavat sutāḥ.

9.61.3^b (AmahIyu Āṅgīrasa ; to Soma Pavamāna)

pāri ṇo ācavam aṇvavid gómad indo hiraṇyavat,
ḷkṣārā sahasrīṇīr iṣaḥ.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

góman naḥ soma virāvad ācāvavad vājavat sutāḥ,
ḷpāvasva bṛhatīr iṣaḥ.]

9.13.4^b

9.42.2^a, eṣā prasnéna mánmanā : 9.3.9^a, eṣā prasnéna jánmanā.

9.42.2^b (Medhyātithi Kāṇva ; to Soma Pavamāna)

ḷeṣā prasnéna mánmanā] devó devébhyas pári,
ḷdhārayā pavate sutāḥ.]

9.3.9^a

9.3.10^c

9.65.2^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

pāvamāna rucā-rucā devó devébhyas pári,
viṣvā vásūny ā viṣa.

9.42.2^c : 9.3.10^c, dhārayā pavate sutāḥ.

9.42.3^b : 9.13.3^a, pávante vājasātaye ; 9.43.6^a ; 107.23^a, pávasva vājasātaye ;
9.100.6^a, pávasva vājasātamaḥ.

9.42.3^c : 9.13.3^b, sómam̐ sahasrapājasam̐.

9.42.4^b : 9.17.4^b, pavitre pári śicyate.

9.42.5^a (Medhyātithi Kāṇva ; to Soma Pavamāna)

abhí viṣvāni vāryābhí devān̐ ṛtavṛdhah,
ḷsómam̐ punānó arṣati.]

9.13.1^a

9.66.4^b (Çatam̐ Vāikhānasam̐ ; to Soma Pavamāna)

pāvasva janáyann̐ iṣo 'bhí viṣvāni vāryā,
sákhā sákhībhyā útāye.

9.42.5^c : 9.13.1^a ; 28.6^b ; 101.7^b, sómam̐ punānó arṣati.

9.42.6^b : 9.41.4^c, ācāvavad vājavat sutāḥ.

9.42.6^c : 9.13.4^b, pávasva bṛhatīr iṣaḥ.

9.43.2^c : 9.32.2^c ; 38.2^c ; 65.8^c, indum̐ indrāya pitāye.

9.43.3^a : 9.25.4^b, punānó yāti haryatāḥ.

9.43.4^a : 9.19.6^c ; 63.11^a, pávamāna vidā rayim̐.

9.43.4^{ab} (Medhyātithi Kāṇva ; to Soma Pavamāna)
pāvamāna vidā rayīm asmábhyañ soma suṣrīyam,
[indo sahásvavarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
pāvamāna vidā rayīm asmábhyañ soma duṣṭāram,
yó duṣṭāço vanuṣyatā.

[9.43.4^c, indo sahásvavarcasam : 9.64.25^c ; 98.1^c, indo sahásvabharnāsam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
9.100.6^a, pávasva vājasātamaḥ.

[9.43.6^c, sóma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé rāṇe.]

9.44.2^c : 9.12.8^c, víprasya dhárāyā kavīḥ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyáve vípravīraḥ sadávṛdhaḥ,
sómo devésv á yamat.

9.61.9^a (AmahIyu Āṅgīrasa ; to Soma Pavamāna)
sá no bhágāya vāyáve puṣṇé pavasva mádhumān,
cārur mitré várune ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav índrāya pītāye.

[9.45.2^c, devāñ sákhībhya á váram : 1.4.4^c, yás te sákhībhya á váram.]

9.45.3^c (Ayāsyā Āṅgīrasa ; to Pavamāna Soma)
utá tvám aruṇám vayám góbhīr añjmo mādāya kám,
ví no rāyé dúro vṛdhi.

9.64.3^c (Kāçyapa Mārīca ; to Soma Pavamāna)
áçvo ná cakrado vīṣā sám gū indo sám árvataḥ,
ví no rāyé dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéṣu patyate : 8.102.9^b, agnīr devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, váne krīḷantam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 táyā pavasva dhārayā yáyā pitó vicákṣase,
 indo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
 táyā pavasva dhārayā yáyā gāva ihāgāman,
 jānyāsa úpa no grhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ásṛgran devāvītayé 'tyāsaḥ kītvayā iva,
 kṣārantāḥ parvatāvīdhaḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
 ásṛgran devāvītaye ṽājáyānto ráthā iva.]

☞ 8.3.15^d

[9.46.3^a, eté sómāsa índavaḥ : 1.16.6^a, imé sómāsa índavaḥ.]

9.46.5^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva dhanamjaya prayantá rádhaso maháh,
 asmábhyaṁ soma gātuvít.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 ṽá na indo mahīm íṣam] ṽpavasva viṣvadarçataḥ,]

☞ a : 8.6.33^a ; b : 9.65.13^b

asmábhyaṁ soma gātuvít.

9.46.6^a : 9.15.7^a, etám mṛjanti márjyam.

9.49.2^a : 9.45.6^a, táyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asiṣyadat.

9.50.3^a, ávyo vāre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo vāre pári priyáh.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvánty), háriṁ
 hinvanty ádrībhīḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṽávyo vāre pári priyám] ṽháriṁ hinvanty ádrībhīḥ,] ☞ a : 9.7.6^a ; b : 9.26.5^b
 pávamānaṁ madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

ṽhinvánti sūram úsrayaḥ] pávamānam madhuçútam,

☞ 9.65.1^a

abhí girá sám asvaran.

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa; to Soma Pavamāna)
 sā pavasva madintama góbhīr añjanó aktubhīh,
 [indav índrāya pitāye.]

ॐ 9.30.5^c

9.99.6^a (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
 sā punānó madintamaḥ [sómaç camúṣu sídati,]
 paçāu ná réta ādādhat pátir vacasyate dhiyāh.

ॐ 9.20.6^c

Cf. 9.45.1^o, sí pavasva mādāya kām; and 9.25.6^a = 9.50.4^a, ā pavasva madintama.

9.50.5^c: 9.30.5^c; 45.1^o; 64.12^c, indav índrāya pitāye.

9.51.1^b: 1.28.9^b; 9.16.3^b, sómani pavitra á srja.

9.51.1^c: 9.16.3^o, punthíndrāya pátave.

9.51.2^b: 7.32.8^b; 9.30.6^b, sómam índrāya vajriṇe.

9.51.2^c: 9.30.6^a, sunótā mádhumattamam.

9.51.3^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 táva tyá indo ándhaso devá mádhor vy açnate,
 pávamānasya marútaḥ.

9.64.24^c (Kaçyapa Mārīca; to Soma Pavamāna)
 rásam te mitró aryamá pibanti váruṇaḥ kave,
 pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c: 9.1.4^c; 6.3^c; 63.12^c, abhí vájam utá çrávaḥ.

9.52.1^c: 9.6.3^b, suvánó arṣa pavitra á.

9.52.2^b: 9.7.6^a; 107.6^b, ávyo váre pári priyáḥ; 9.50.3^a, ávyo váre pári priyám.

[9.52.3^b, indo ná dánam iṅkhaya: 9.35.2^a, indo samudramiṅkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ní çuṣmam indav eṣām púruhūta jánānām,
 yó asmán ādideçati.

9.64.27^b (Kaçyapa Mārīca; to Soma Pavamāna)
 punáná indav eṣām púruhūta jánānām,
 [priyáḥ samudrám á viça.]

ॐ 9.63.23^c

10.134.2^d (Mandhātar Yāuvanaçva; to Indra)
 avá sma durhaṇāyató mártasya tanuhi sthirám,
 [adhaspadám tám imi kṛdhi] yó asmán ādideçati, &c.

ॐ 10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
 çatām na inda ūtibhiḥ sahasraṁ vā çūcīnām,
 pávasva mañhayádrayīḥ.

9.67.1^c (Bharadvāja; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ójīṣṭho adhvaré,
 pávasva mañhayádrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, háriṁ nadīṣu vājīnam, indum índrāya matsarām.
 See under 9.26.6^c.

9.53.4^c: 9.63.17^c, indum índrāya matsarām; 9.26.6^c, indav índrāya matsarām.

9.54.3^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 ayām víçvāni tiṣṭhati punānó bhūvanopári,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kāçyapa; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutāḥ,
 dādhanāḥ kalāçe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9^c, ákrān devó ná sūryaḥ.

9.55.1^c, sóma víçvā ca sáubhagā: 8.78.8^b; 9.4.2^b, víçvā ca soma sáubhagā.

[9.56.1^b, āçūḥ pavitre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sómaḥ pavitre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnán rákṣānsi devayūḥ.

[9.56.4^b, svādúr indo pári srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kāçyapa; to Soma Pavamāna)
 prá te dhārā asaçcátó divó ná yanti vṛṣṭáyaḥ,
 áchā vájam sahasrínam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaçcátāḥ,
 abhí çukráṁ upastíram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá marmṛjāná āyúbhir íbho rájeva suvratáh,
 çyenó ná vánsu śidati.]

9.38.4^b

9.66.23^a (Çatanī Vāikhānasāḥ ; to Soma Pavamāna)
 sá marmṛjāná āyúbhiḥ práyasvān práyase hitáh,
 índur átyo vicakṣañāḥ.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13^b, marmṛjāmāna āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śidati : 9.38.4^b, çyéno ná vikṣú śidati ; 9.86.35^b, çyenó
 ná vánsu kaláçeṣu śidasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná índav á bhara.

9.58.1^a, 1^c—4^c, tārat sá mandí dhāvati.

9.60.1^b, pávamānaṁ vícarsañim : 9.28.5^b, pávamāno vícarsañiḥ.

[9.60.2^b, átho sahásrabharnāsam : 9.64.26^b, utó sahásrabharnāsam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 áti várān pávamāno asiṣyadat kaláçāñ abhí dhāvati,
 índrasya hárdy āviçān.

9.86.19^d (Sikatāḥ, alias Nivāvari Ṛṣigañāḥ ; to Soma Pavamāna)
 víṣā matnām pavate vicakṣañāḥ sómo áhnaḥ prataritōśāso diváh,
 krāñá síndhūnām kaláçāñ avivaçad índrasya hárdy āviçān manīṣibhiḥ.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāñá in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, índrasya soma rádhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo hiranyavat.

[9.61.3^c, kṣárā sahasrīṇīr iṣaḥ : 9.40.4^c, vidáh sahasrīṇīr iṣaḥ.]

9.61.4^c (Amahīyu Āñgirasa ; to Soma Pavamāna)
 pávamānasya te vayám pavítram abhyundatáh,
 sakhitvám á vṛṇīmahe.

9.65.9^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 tāsya te vājino vayám çivā dhānāni jigyuṣaḥ,
 sakhitvám á vṛṇīmahe.

8.14.6^b

10.133.6^b (Sudās Pāijavana ; to Indra)

ṽvayám indra tvāyāvah] sakhitvám á rabhāmahe,

☞ 3.41.7^a

ṛtāsyā naḥ pathá náyāti viçvāni duritá ṽnābhantām anyakéšām jyáká ádhi
dhānvasu.] ☞ refrain: 10.133.1^{fg} ff.

I have the impression that sakhitvám á rabh is popular as compared with sakhitvám á vṛ, which is hieratic; cf. the semantically close synonymy with á vṛ in ṽle sakhitvám, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvám uçmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^c with 9.65.19^c.

9.61.6^a: 9.40.5^a, sá naḥ punāná á bhara; 1.12.11^a; 8.24.3^a, sá naḥ stāvāna á bhara.

9.61.6^b: 1.12.11^c, rayim vīrāvatim iṣam.

9.61.7^a: 9.15.8^a, etám u tyám dáça kṣīpaḥ.

9.61.8^b: 9.39.3^a; 44.3^b, sutá eti pavitra á.

9.61.9^a: 9.44.5^a, sá no bhágāya vāyāve.

[9.61.11^a, ená viçvāny aryá á: 10.191.1^b, ágne viçvāny aryá á.]

9.61.11^c: 8.95.6^d, siṣāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, vāruṇāya marúdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsám samçīçvarīr iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girāḥ.

9.61.15^b: 8.54 (Vāl. 6).7^d, dhuksásva pipyúṣim iṣam; 8.7.3^c, dhuksánta pipyúṣim iṣam; 8.13.25^c, dhuksásva pipyúṣim iṣam ávā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrám ukthyām.

[9.61.18^b, dáçso ví rājati dyumán: 9.5.3^b, rayir ví rājati, &c.]

9.61.19^a: 8.46.8^a, yás te mádo vāreṇyaḥ.

9.61.19^c: 9.24.7^c; 28.6^c, devāvīr aghaçānsahá.

9.61.21^c (Amahīyu Āngirasa; to Soma Pavamāna)
sámniçlo aruṣó bhava sūpasthābhir ná dhenúbhiḥ,
sídañ chyenó ná yónim á.

9.65.19^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhi droṇāni rōruvat,
 sīdañ chyenó ná yónim á.

9.61.22^b: 3.37.5^a; 8.12.22^a, indrañ vṛtrāya hántave.

9.61.25^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 apagnán pavate mṛdho 'pa sómo árāvṇah,
 ḡgáchann indrasya niṣkṛtām.]

☞ 9.15.1^c

9.63.24^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apagnán pavase mṛdhaḥ kratuvit soma matsarāḥ,
 nudāsvādevayunī jānam.

9.61.25^c: 9.15.1^c, gáchann indrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, víçvā āpa dviṣo jahi.

9.61.29^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 ásyā te sakhyé vayám távendo dyumná uttamé,
 ḡsāsyāma pṛtanyatāḥ.]

☞ 1.8.4^c

9.66.14^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 ásyā te sakhyé vayám iyakṣantas tvótayaḥ,
 ḡindo sakhitvám uçmasi.]

☞ 9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, sāsahyāma pṛtanyatāḥ.

9.62.1^b: 1.135.6^e; 9.67.7^b, tirāḥ pavītram açaṇvaḥ.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛṇvānto várivo gāve 'bhy āṛṣanti suṣṭutīm,
 ḡlām asmābhyañ sañyátam.

9.66.22^b (Çatañ Vāikhānasāḥ ; to Soma Pavamana)
 pávamāno áti sṛidho 'bhy āṛṣati suṣṭutīm,
 súro ná viçvādarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyaṃ mṛjanti kalāçe dáça kṣīpaḥ prá vípṛāṇāñ matáyo váca irate,
 pávamānā abhy āṛṣanti suṣṭutīm éndrañ viçanti madirāsa índavaḥ.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutīm gāvyañ ājim. There can be no question but what the distich 9.66.22^{ab}, pávamāno áti sṛidho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣṭutīm ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 āsāvya añgūr mādāyāpsú dākṣo giriṣṭhāḥ,
 çyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)
 āsāvi sómo aruṣo vīṣā hārī rájeva dasmó abhí gá acikradat,
 punāno váraṁ páry ety avyáyaṁ çyenó ná yónim ghr̥tāvantaṁ āsadam.

Cf. Hillebrandt, *Ved. Myth.* i. 60.

[9.62.8^b, tiró rómāny avyáyā : 9.67.4^b ; 107.10^b, tiró várāny avyáyā.]

Cf. also 9.62.8^c with 9.107.10^{cd}.

[9.62.9^a, tvám indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīnam ; 9.33.6^c, á pavasva sahasrīnaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayim gómantaṁ açvīnam.

[9.62.13^b, marmṛjyamāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmṛjánā āyúbhiḥ.]

9.62.14^a, sahásrotiḥ çatāmagaḥ ; 8.34.7^b, sáhasrote çatāmaga.

9.62.14^c : 9.107.17^a, índrāya pavate madaḥ ; 9.6.7^b ; 106.2^b, índrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarat.

[9.62.18^c, hārim hinota vājīnam : 10.188.1^b, açvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víçvā arṣann abhí çrīyaḥ, çūro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇā punāno arṣasi ; 9.7.4^b, nṛmṇā vásāno arṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatir íṣaḥ.

9.62.24^c : 9.65.25^b, gr̥ṇāno jamádagninā ; 3.62.18^a ; 8.101.8^d, gr̥ṇāná jamádagninā ; 7.96.3^c, gr̥ṇāná jamádagnivat.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víçvāni kávyā.

9.62.26^c : 9.35.2^b, pávasva víçvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vṛṣṭáyo dhārā yanty asaçcátaḥ : 9.57.1^{ab}, prá te dhārā asaçcáto divó ná yanti vṛṣṭáyaḥ.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, dádhat stotré suv́ryam.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, á pavasva sahasríṇam; 9.33.6^c, á pavasva sahasríṇah.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
iṣam úrjam ca pinvasa índrāya matsaríntamaḥ,
camúṣv á ní ṣídasi.

9.99.8^{cd} (Rebhasūnū Kāçyapāu; to Soma Pavamāna)
sutá indo pavitra á ṅñbhír yató ví niyase,
índrāya matsaríntamaç camúṣv á ní ṣídasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first páda.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4^a, eté asrgram āçavaḥ; 9.17.1^c; 23.1^a, sómā asrgram, &c.]

[9.63.4^c, sómā ṛtásya dhārayā; 9.33.2^b; 63.14^b, çukrá ṛtásya dhārayā.]

9.63.5^c: 9.13.9^a, apaghnānto árāvṇah.

[9.63.7^b, yáyā súryam ārocayaḥ: 8.98.2^b, tvám súryam arocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
áyukta súra étaçam pávamāno manáv ádhi,
antárikṣeṇa yátave.

9.65.16^{bc} (Bhṛgu Vāruṇi, or Janiadagni Bhārgava; to Soma Pavamāna)
rájā medhábhir iyate pávamāno manáv ádhi,
antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking súra as genitive of svár may be seen from 1.50.9, áyukta saptá çundhyúvaḥ sūro ráthasya naptyaḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, yát tudát súra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'diser könig wird mittelst weissheit angegangen, Pava-māna, um des menschen willen, durch den luftkreiss zu gehn.' Aside from his diverging renderings of the phrase manáv ádhi, I do not believe that medhábhir iyate can mean 'wird mittelst weissheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhir by 'with wisdom'. Soma is īṣir vipraḥ kāvyena in 8.79.1 (cf. 9.78.2), médhiraḥ in 9.68.4. His epithet sukrātu = Avestan hukhratu dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (sómo rājā in 9.65.16) with Sūra = Sūrya. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes Etaṣa to go through the air', perfect sense, we have in 9.65.16 the tautology, iyate . . . antāriḥṣeṇa yātave. That pāda 9.63.8^a is the original third of the gāyatrī admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, gīra indrāya matsarām : 9.26.6^c; 53.4^c; 63.17^c, indum (9.26.6^c, indav) indrāya, &c.]

9.63.11^a: 9.19.6^c; 43.4^a, pāvamāna vidā rayīm.

9.63.11^b: 9.43.4^b, asmābhyaṁ soma suḥṛiyam (9.63.11^b, duṣṭāram).

9.63.12^b: 8.6.9^b; 9.62.12^b, rayīm gómantam aḥvīnam.

9.63.12^c: 9.1.4^c; 6.3^c; 51.5^c, abhī vājān utā ḥrāvaḥ.

9.63.13^a: 9.54.3^c, sómo devó ná sūryaḥ.

9.63.14^{bc}: 9.32.2^{bc}, ḥukrā ṛtāsyā dhārayā, vājān gómantam akṣaran.

9.63.15^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, sómāso dādhyāḥiraḥ.

9.63.16^{bc} (Nidhruvi Kaṣyapa; to Soma Pavamāna)
prā soma mádhumattamo rāyē arṣa pavitra ā,
mádo yó devavítamaḥ.

9.64.12^{ab} (Kaṣyapa Mārīca; to Soma Pavamāna)
sá no arṣa pavitra ā mádo yó devavítamaḥ,
[indav indrāya pitāye.]

☞ 9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, survánó arṣa pavitra ā.

9.63.17^a (Nidhruvi Kaṣyapa; to Soma Pavamāna)
tám ī mṛjanty āyávo [hāriṁ nadīṣu vājīnam,]
[indum indrāya matsarām.]

☞ 9.53.4^b

☞ 9.53.4^c

9.107.17^d (Sapta Rṣayaḥ; to Soma Pavamāna)
[indrāya pavate mádaḥ,] sómo marútvate sutāḥ,
sahásradhāro áty ávyam arṣati tám ī mṛjanty āyávaḥ.

☞ 9.6.7^b

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamāḥ; 9.67.16^b,
indrāya mādhumattamāḥ.

[9.63.20^a, kāviṁ mrjanti mārjyam: 9.15.7^a; 46.6^a, etāṁ mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhṛbhīr viprā avasyāvaḥ.

9.63.23^c (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāvamāna nī toçase rayiṁ soma çravāyyam,

priyāḥ samudrām ā viça.

9.64.27^c (Kaçyapa Mārīca; to Soma Pavamāna)

punānā indav eṣāṁ pūruhūta jānānām,]

priyāḥ samudrām ā viça.

☞ 9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayim indra çravāyyam.

9.63.24^a, apagnān pavase mīdhah: 9.61.25^a, apagnān pavate mīdhah.

9.63.25^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

pāvamānā arṣkṣata sómāḥ çukrāsa indavaḥ,

abhī viçvāni kāvya.]

☞ 9.23.1^c

9.107.25^a (Sapta Ṛṣayaḥ; to Soma Pavamāna)

pāvamānā arṣkṣata pavitram āti dhārayā,

marútvanto matsarā indriyā háyā medhām abhī prayānsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhī viçvāni kāvya.

9.63.28^a (Nidhruvi Kāçyapa; to Soma Pavamāna)

punānāḥ soma dhārayēndo viçvā āpa sridhah,

jahī rākṣānsi sukrato.]

☞ 6.16.29^c

9.107.4^a (Sapta Ṛṣayaḥ; to Soma Pavamāna)

punānāḥ soma dhārayāpó vásāno arṣasi,

ā ratnadhā yónim ṛtāsyā sīdasy útso deva hiraṇyāyaḥ.]

☞ 8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, *Ved. Myth.* i. 325.

9.63.28^c: 6.16.29^c, jahī rākṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)

apagnān soma rakṣáso 'bhy arṣa kánikradat,

dyumántam çuṣmam uttamám.

9.63.29—] *Part 1: Repeated Passages belonging to Book IX* [442

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇō ádribhir abhy ārṣa kánikradat,
dyumántaṁ çuṣmam uttamám.

Cf. dyumántaṁ çuṣmam á bhara, under 9.29.6^c; and the curiously extended pāda, 4.36.8^c; dyumántaṁ vājaṁ vṛṣaçuṣmani uttamám.—Note the correspondence of 9.63.19^c with 9.67.16^b.

[9.63.30^b, sóma divyáni párthivā : 9.36.5^b, sómo divyáni, &c. ; 9.64.6^b, sómā divyáni, &c.]

9.64.2^c, satyám vṛṣan vṛṣéd asi : 8.33.10^a, satyám itthá vṛṣéd asi.

9.64.3^c : 9.45.3^c, ví no rāyé dúro vṛdhi.

9.64.5^{abc}, çumbhāmānā ṛtāyúbhir mṛjyāmānā gábhastyoḥ, pávante vāre avyāye :
9.36.4^{abc}, çumbhāmānā ṛtāyúbhir mṛjyāmāno gábhastyoḥ, pávate vāre avyāye.

9.64.5^b, mṛjyāmānā gábhastyoḥ : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyāmāno gábhastyoḥ.

9.64.6^{abc}, té víçvā dāçuṣe vásu sómā divyáni párthivā, pávantām ántárikṣyā :
9.36.5^{abc}, sá víçvā dāçuṣe vásu sómo divyáni párthivā, pávatām ántárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmaṇi.

[9.64.9^c, ákrān devó ná sūryaḥ : 9.54.3^a ; 63.13^a, sómo devó, &c.]

9.64.11^c : 6.16.35^c ; 9.32.4^c, sídann ṛtāsya yónim á.

9.64.12^{ab}, sá no arṣa pavitra á mádo yó devavítamaḥ : 9.63.16^{bc}, rāyé arṣa pavitra á, mádo yó devavítamaḥ.

9.64.12^c : 9.30.5^c ; 45.1^c ; 50.5^c, índav índrāya pitāye.

9.64.17^{bc} (Kaçyapa Mārica ; to Soma Pavamāna)
marmṛjānāsa āyávo vṛthā samudráṁ índavaḥ,
ágmān ṛtāsya yónim á.

9.66.12^{ac} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
áchā samudráṁ índavó 'staṁ gávo ná dhenávaḥ,
ágmān ṛtāsya yónim á.

The cadence gávo ná dhenávaḥ also at 6.45.28.

9.64.20^a : 5.67.2^a, á yád yónim hiraṇyáyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marūtivate pávasva mádhumattamaḥ,
 ṛtāsya yónim āsadam.]

☞ 5.21.4^d

9.108.1^a (Gauriviti Čaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave n̄bhīr yatáḥ svāyudhró madintamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c ; 9.8.3^c, ṛtāsya yónim āsadam ; 5.21.4^d, ṛtāsya yónim āsadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya maruṭaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaṣcitam.

9.64.25^b, punāno vácama ṣyasi: 9.30.1^c, punāno vácama ṣyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)

tvám soma vipaṣcitam] punāno vácama ṣyasi,]
 indo sahásrabharṇasam.

☞ a: 9.16.8^a ; b: 9.30.1^c

9.98.1^c (Ambarīṣa Vārṣāgira, and R̥jīçvan Bhāradvāja ; to Soma Pavamāna)
 abhī no vājasátamaṁ rayim arṣa purusp̄ḥam,
 indo sahásrabharṇasam tuvidyumnám vibhvāsāham.

Cf. 9.43.4^c, indo sahásravarecasam ; 9.60.2^b, átho sahásrabharṇasam ; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam: see prec. item.]

9.64.26^c: 6.40.6^a ; 9.57.4^c ; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhūta jánānām.

9.64.27^c: 9.63.23^c, priyáḥ samudrám á viça.

9.64.28^c: 1.137.1^g, sómāḥ çukrá gáväçiraḥ.

9.64.29^c, sídanto vanúṣo yathā: 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svásāro jāmáyas pátim,
 mahám indum mahīyúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pávamānam madhuçútam,]
 abhī girá sám asvaran.

☞ 9.50.3^c

Cf. Bergaigne, i. 161 ; ii. 43.

9.65.2^b: 9.42.2^b, devó devébhyas pári.

9.65.6^b: 9.20.6^b; 36.4^b, mṛjyámāno gábhastyoḥ; 9.64.5^b, mṛjyámānā gábhastyoḥ.

9.65.7^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaçcíte pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jūrṇám áti sarpati tvácam átyo ná krīḷann asarad vṣā háriḥ.

9.65.8^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b, háriṁ hinvanty
(9.65.8^b, hinvánty) ádribhiḥ.

9.65.8^c: 9.32.2^c; 38.2^c; 43.2^c, índum índrāya pítāye.

9.65.9^b: 8.14.6^b, víçvā dhánāni jigyúṣaḥ.

9.65.9^c: 9.61.4^c, sakhitvám á vṛṇīmahe: 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím iṣam: 8.6.23^a, á na indra mahím iṣam.

9.65.13^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
á na indo mahím iṣam, pávasva viçvadarçataḥ, 8.6.23^a
asmábhyaṁ soma gātuvít. 9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya vṣaṇaṁ mádaṁ pávasva viçvadarçataḥ,
sahásrayāmā pathikíd vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c: 9.46.5^c, asmábhyaṁ soma gātuvít.

9.65.14^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
á kaláçā anūṣaténdo dhárābhir ójasā,
éndrasya pítāye viça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávitaya indo dhárābhir ójasā,
á kaláçāṁ mádhumān soma naḥ sadaḥ.

[9.65.15^b, tivráṁ duhánty ádribhiḥ: 1.137.3^{bc}, añçúm duhanty ádribhiḥ sómaṁ
duhanty ádribhiḥ.]

9.65.16^{bc}: 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b: 1.93.2^d, gávāṁ póṣaṁ sváçvyam.

[9.65.18^c, *suṣvānó devāvītaye* : 9.13.2^c, *suṣvānām devāvītaye*.]

9.65.19^c : 9.61.21^c, *sīdañ chyenó ná yónim á*.

9.65.20^{abc}, *apsá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave* ;
9.34.2^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati*
viṣṇave ; 9.33.3^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ,*
sómā arṣanti viṣṇave ; 5.51.7^a, *sutá indrāya vāyāve*.

Cf. also 9.84.1^b.

9.65.20^b : 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, *vāruṇāya marúdbhyaḥ*.

9.65.21^{bc} : 9.33.6^{bc} ; 40.3^{bc}, *asmábhyañ soma viçvátah, á pavasva sahasrīṇam*
(9.33.6^c, *sahasrīṇah*).

9.65.21^c : 9.40.3^c ; 62.12^a ; 63.1^a, *á pavasva sahasrīṇam* ; 9.33.6^c, *á pavasva*
sahasrīṇah.

9.65.22^{ab} : 8.93.6^{ab}, *yé sómāsaḥ parāvāti yé arvāvāti sunviré*.

9.65.24^a, *té no vṛṣṭīm divás pári* : 2.6.5^a, *sá no vṛṣṭīm divás pári*.

9.65.24^{bc} : 9.13.5^{bc}, *pāvantām á suvīryam, suvāná devása índavaḥ*.

9.65.25^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
pāvate haryató hārīr ḡṛṇānó jamádagninā, 3.62.18^a
hinvānó gór ádhi tvaci.

9.106.13^a (Agni Cakṣuṣa ; to Soma Pavamāna)
pāvate haryató hārīr áti hvárāñsi ráñhya,
abhyārṣan stotṛbhyo vīravad yáçah.

The cadence, *gór ádhi tvaci*, in 9.65.25^c occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25^b : 9.62.24^c, *ḡṛṇānó jamádagninā* ; 3.62.18^a ; 8.101.8^d, *ḡṛṇāná jamád-*
agninā ; 7.96.3^c, *ḡṛṇāná jamadagnivát*.

9.65.26^c : 9.24.1^c, *çrīṇāná apsú mṛñjata*.

9.65.28^c—30^c, *pántam á puruṣṛham*.

9.66.1^b : 9.23.1^c ; 62.25^c ; 63.25^c, *abhí víçvāni kávyā*.

9.66.1^c : 1.75.4^c, *sákhā sákhībhya íḍyaḥ*.

9.66.4^b : 9.42.5^b, *abhí víçvāni vāryā*.

9.66.7^c, *dádhāno ákṣiti çrávaḥ* : 1.40.4^b ; 8.103.5^b, *sá dhatte ákṣiti çrávaḥ*.

9.66.10^c : 9.10.1^b, *árvanto ná çravasyávaḥ*.

9.66.11^a (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)
 áchā kóçam madhuçútam ásrgrañ vāre avyāye,
 [ávavaçanta dhítayaḥ.]

९७ 9.19.4^a

9.107.12^d (Sapta Rṣayaḥ ; to Pavamāna Soma)
 prá soma devávitaye síndhur ná pipye árnasā,
 añçoh páyasā madiró ná jágrvir áchā kóçam madhuçútam.

Cf. the pādas, abhí kóçam madhuçútam, under 9.23.4, and pári kóçam, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pávante vāre avyāye.

9.66.11^c: 9.19.4^a, ávavaçanta dhítayaḥ.

9.66.12^c: 9.68.17^c, ágmam ṛtásya yónim á.

[9.66.13^a, prá ña indo mahé ráṇe: 9.44.1^a, prá ña indo mahé táne.]

9.66.13^{bc}: 9.2.4^{bc}, ápo arṣanti síndhavaḥ, yád góbhír vāsayiṣyāse.

9.66.14^a: 9.61.29^a, ásyā te sakhyé vayám.

9.66.14^c: 9.31.6^c, indo sakhitvám uçmasi.

9.66.18^c, vṛṇímáhe sakhyáya: 4.41.7^d, vṛṇímáhe sakhyáya priyáya.

9.66.22^b, abhy arṣati suṣtútím: 9.62.3^b, abhy arṣanti suṣtútím; 9.85.7^c, pávamānā abhy arṣanti suṣtútím.

9.66.23^a: 9.37.3^a, sá marmṛjāná ayúbhiḥ.

9.66.24^c (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)
 pávamāna ṛtām bṛhác chukráñ jyótir ajjjanat,
 kṛṣṇá támāñsi jáñghanat.

10.89.2^d (Rebha Vāiçvāmítṛa ; to Indra)
 sá súryaḥ páry urú várāñsy éndro vavṛtyād ráthyeva cakrá,
 átiṣṭhantam apasyām ná sárgam kṛṣṇá támāñsi tvíṣyā jaghāna.

Cf. Hillebrandt, *Ved. Myth.* i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotré suvíríyam.

9.66.28^c: 9.27.6^c, punāná índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántam çuṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvánó arṣati.

9.67.4^b (Kaçyapa ; to Pavamāna Soma)
 〔indur hinvánó arṣati〕 tiró vārāṇy avyáyā,
 hárir vājam acikradat.

९७ 9.34.1^b

9.107.10^b (Sapta Ṛṣayaḥ ; to Pavamāna Soma)
 á soma suvánó ádrībhis tiró vārāṇy avyáyā,
 jáno ná puri camvòr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyáyā ; and 9.103.2^a, pári vārāṇy avyáyā.

9.67.7^a : 9.24.1^b ; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b : 1.135.6^e ; 9.62.1^b, tiráḥ pavítram açaávaḥ.

9.67.9^a : 9.65.1^a, hinvánti súram úsrayaḥ.

9.67.9^b : 9.50.3^c, pávamānaṁ madhuçútam.

9.67.10^c–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b : 9.1.1^b ; 29.4^b ; 30.3^c ; 100.5^b, pávasva soma dhárayā.

9.67.14^a : 9.17.14^a, á kaláçeṣu dhāvati.

9.67.16^b, índrāya mádhumattamaḥ : 9.12.1^c, índrāya mádhumattamāḥ ; 9.63.19^c,
 índrāya mádhumattamam.

9.67.17^a : 9.46.1^a, ásrgran devávitaye.

9.67.17^b : 8.3.15^d, vājayānto ráthā iva.

9.67.19^b : 9.20.7^b, pavítram soma gachasi.

9.67.19^c : 9.20.7^c ; 62.30^c ; 66.27^c, dádhat stotré suvírīyam.

9.67.28^b : 1.91.17^b, sóma viçevehir añçúbhiḥ.

9.67.29^c (Pavitra Āngirasa, or Vasiṣṭha, or both ; to Pavamāna Soma)
 úpa priyám pánipnataṁ yúvanam áhutivídham,
 áganma bíbhtrato námaḥ.

10.60.1^c (Bāudha, or others ; to Asamāti [Indra])
 á jánaṁ tveṣāsm̐dṛçaṁ máh̐n̐nām úpastutam,
 áganma bíbhtrato námaḥ.

9.67.31^{ab}, yáḥ pávamānír adhyéty řṣibhiḥ sám̐bhṛtaṁ rásam : 9.67.32^{ab}, páva-
 mānír yó adhyéty, &c.

[9.68.7^d, nřbh̐hir yató vājam á darṣi sātāye : 5.39.3^d, á vājam darṣi sātāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)

pariprayāntaṃ vayyaṃ suṣaṃśādaṃ sōmaṃ maṇiṣā abhy ānūṣata stūbhaḥ,
yó dhārayā mádhumaṅ ūrminā divá iyarti vácaṃ rayiṣā! ámartyaḥ.

9.86.17^c (Sikatāḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)

prá vo dhīyo mandrayúvo vipanyúvaḥ panasyúvaḥ saṃvásaṇeṣv akramuḥ,
sōmaṃ maṇiṣā abhy ānūṣata stūbho 'bhí dhenávaḥ páyasem açiçrayaḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)

ayám divá iyarti viçvam á rájaḥ sōmaḥ punānáḥ kaláçeṣu sīdati,
adbhír góbhír mṛjyate ádrībhiḥ sutáḥ pūnāná índur várivo vidat priyám.

9.86.9^d (Akrṣṭāḥ, alias Māṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)

ḍivó na sānu stanáyann acikradad, dyáuç ca yásya pṛthiví ca dhārmabhiḥ,
8.1.5.2^d

índrasya sakhyám pavate vivévidat sōmaḥ punānáḥ kaláçeṣu sīdati.

9.96.23^d (Pratardana Dāivodāsi ; to Pavamāna Soma)

apaghnān eṣi pavamāna çátrūn priyám ná jaró abhígīta índuḥ,
sīdan váneṣu çakunó ná pátvā sōmaḥ punānáḥ kaláçeṣu sáttā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)

evá naḥ soma pariṣicyámāno váyo dádhac citrátamaṃ pavasva,
adveṣé dyāvāpṛthiví huvema dévā dhattá rayim asmé suvīram.

9.97.36^a (Parāçara Çaktya ; to Pavamāna Soma)

evá naḥ soma pariṣicyámāna á pavasva pūyámānaḥ svastí,
índram á viça bṛhatá ráveṇa vardháya vácaṃ janáyā púramdhim.

10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)

ástavy agnir narám suçévo vaiçvānará řiṣibhiḥ sōmagopāḥ,
adveṣé dyāvāpṛthiví huvema dévā dhattá rayim asmé suvīram.

The repeated distich (cf. 10.91.15^c) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *ProL.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiraṇyastūpa Āṅgīrasa ; to Pavamāna Soma)

á naḥ pavasva vāsumad dhiraṇyavad áçvāvad gómad yávamat suvīryam,
8.93.3^b
yūyám hí soma pitáro máma sthána divó mūrdhánaḥ prásthīta vayaskṛtaḥ.

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)

tvám nṛcákṣā asi soma viçvataḥ pávamāna vṛṣabha tá ví dhāvasi,
sá naḥ pavasva vāsumad dhiraṇyavad vayám syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govít pavasva vasuvid dhiraṇyavít.

9.69.8^b, áçvāvad gómad yávamat suvīryam : 8.93.3^b, áçvāvad gómad yávamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, devāir dyāvapṛthivī prāvataṁ naḥ.

[9.70.3^b, ádabhyāso januṣṭi ubhé ánu: 2.2.4^d, pāthó ná pāyūm jānast ubhé ánu.]

[9.70.4^a, sá mṛjyámāno daçábhīḥ sukármabhiḥ: 9.99.7^a, sá mṛjyate sukármabhiḥ.]

[9.70.5^a, sá marmṛjāná indriyáya dhāyase: 9.86.3^d, sómaḥ punáná indriyáya dhāyase.]

9.70.8^c: 9.108.16^c, júṣṭo mitráya váruṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmītra; to Pavamāna Soma)

pāvasva soma devāvītaye vṛśéndrasya hárdi somadhánam á viça,
purá no bādhád duriatíti pāraya kṣetravid dhī díça áhā vipṛchaté.

9.108.16^a (Çakti Vasiṣṭha; to Pavamāna Soma)

índrasya hárdi somadhánam á viça ḥ samudráṁ iva síndhavaḥ,

júṣṭo mitráya váruṇāya vāyāve ḥ divo viṣṭambhá uttamáh.

8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. índrasya hárdy āviçān, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vājān arśéndrasyendo jaṭhāram á pavasva,
nāvá ná síndhum áti paṛsi vidvāñ chúro ná yudhyann āva no nidá spaḥ.

9.86.3^a (Akṛṣṭāḥ, alias Māṣā Ṛṣigaṇāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vājān arṣa svarvit kóçam divo ádrimātaram,

ḥ vṛṣā pavitre ádhi sáno avyáye ḥ sómaḥ punáná indriyáya dhāyase.

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveṣám rūpám kṛṇute várṇo asya: 1.95.8^a, tveṣám rūpám kṛṇuta úttaram yát.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nṛdhūto ádrīṣūto barhīṣi priyāḥ pátir gāvām pradīva índur ṛtvīyaḥ,
pūramdhivān mánuṣo yajñasádhanāḥ çúcir dhiyá pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ; to Pavamāna Soma)

ayám matávāñ chakunó yáthā hitó 'vye sasāra pávamāna ūrmīṇā,

táva krátvā ródasi antará kave çúcir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçūm duhanti ṣṭanáyantam ákṣitam: 1.64.6^d, utsám duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nābhā pṛthivyá dharūno mahó divó 'pám ūrmáu síndhuṣv antár ukṣitāḥ,
índrasya vājro vṛṣabhó vibhūvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8^d (Akṛṣṭāḥ, alias Māṣā Ṛṣigaṇāḥ; to Pavamāna Soma)

rājā samudráṁ nadyò ví gāhate 'pám ūrmīm sacate síndhuṣu çritāḥ,

ádhy asthāt sánu pávamāno avyáyaṁ nābhā pṛthivyá dharūno mahó diváh.

9.86.21^d (The same)

ayám punāná uśáso ví rocayad ayám síndhubhyo abhavad u lokakṛt,
ayám triḥ saptá duduhāná āçíram sómo hṛdé pavate cāru matsaráḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āṅgírasa; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rája stotré çikṣann ādhūnvaté ca sukrato,
má no nír bhāg vásunaḥ sādanaspr̥ço rayím piçāṅgam bahulám vasīmahī.

9.107.24^a (Sapta Rṣayah; to Pavamāna Soma)

sá tú pavasva pári párthivaṁ rájo divyá ca soma dhārmabhiḥ,
tvám viprāso matibhir vicakṣaṇa çubhrám hinvanti dhítibhiḥ.

9.107.21^c (The same)

mṛjyāmānaḥ suhastya samudré vácama invasi,
rayím piçāṅgam bahulám puruspr̥ham pávamānābhy ārṣasi.

For 9.107.21^d cf. 9.85.7^c, 8^a.

9.73.4^b (Pavitra Āṅgírasa; to Pavamāna Soma)

sahásradhāré 'va té sám asvaran divó náke mádhujihvā asaçcátāḥ,
áśya spāço ná ní miśanti bhūrṇayaḥ padé-pade pāçinaḥ santi sétavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mádhujihvā asaçcáto _{vená duhanty ukṣāṇam giriṣṭhám,}
~~9.85.10^d~~

apsú drapsám vāvṛdhānám samudrá á síndhor ūrmá mádhumantam
pavitra á.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated páda, Oldenberg, *ZDMG*. lxii. 473.

9.74.1^b, svār yád vājy āruṣáh siśāsati: 9.7.4^c, svār vājí siśāsati.

9.74.5^d: 1.92.13^c, yéna tokám ca tánayaṁ ca dhāmahe.

9.74.9^b, ávyo vāraṁ ví pavamāna dhāvati: 9.16.8^c, ávyo vāraṁ ví dhāvasi;
9.28.1^c; 106.10^b; ávyo vāraṁ ví dhāvati.

9.74.9^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcānāsya te rásó _{v'vyo vāraṁ ví pavamāna dhāvati,} ~~9.16.8^c~~
sa mṛjyāmānaḥ kavibhir madintama svádasvéndrāya pavamāna pītāye.

9.97.44^c (Parāçara Çaktya; to Pavamāna Soma)

mádhvaḥ súdam pavasva vásva útsam víraṁ ca na á pavasvā bhāgani ca,
svádasvéndrāya pávamāna indo rayím ca na á pavasvā samudrát.

9.75.2^{cd}, dádhati putráḥ pitrór apçeyāni náma tṛṭiyam ádhi rocané diváh;
1.155.3^{cd}, dádhati putró 'varaṁ páraṁ pítur náma tṛṭiyam ádhi
rocané diváh.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ādrībhiḥ sutó matibhiḥ cānohitāḥ prarocāyan ródasī mātārā çúciḥ,
rómāṇy ávyā samáyā ví dhāvati mádhor dhārā pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

└ ūrdhvó gandharvó ádhi náke asthād, víçvā rūpá praticákṣāno asya,

☞ 10.123.7^a

└ bhānūḥ çukrēṇa çociṣā vy ádyāut, prārūrucad ródasī mātārā çúciḥ.

☞ 10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartá diváh pavate kṛtvyo ráso dákṣo devánām anumádyo nṛbhiḥ,
háriḥ sṛjanó átyo ná sátvabhir víthā pájānsi kṛṇute nadíṣv á.

9.77.5^a (The same)

cákrir diváh pavate kṛtvyo ráso mahán ádabdho várūṇo hurúg yaté,
ásāvi mitró víjāneṣv yajñíyó 'tyo ná yúthé vṛṣayúḥ kánikradat.

Cf. 9.84.5^c, dhanamjayáh pavate kṛtvyo rásaḥ.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yúthá pári kóçam arṣasy apám upásthe vṛṣabháh kánikradat,
sá índrāya pavase matsarintamo yáthā jéṣāma samithé tvótayaḥ.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná çubhrás tanvān mṛjánó 'tyo ná sṛtvā sanáye dhánānām,
vṛṣeva yúthá pári kóçam arṣan kánikradac camvòr á viveça.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ánu pánthām ṛtásya çukró ví bhāsy amṛtasya dháma,
sá índrāya pavase matsarāvān hinvānó vácam matibhiḥ kavínām.

In the repeated pāda 9.76.5^c; 9.97.32^a the latter version with matsarāvān for matsarintamaḥ is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe that we should correct to matsarāvan as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eśá prá kóçe mádhumān acikradad índrasya vājro vápuṣo vápuṣtarāḥ,
abhím ṛtásya sudúghā ghrṭaçeúto vāçrā arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadistutih)

abhí tvā sindho çíçum ín ná mātáro vāçrā arṣanti páyaseva dhenávaḥ,
rájeva yúdhvā nayasi tvám ít sicāu yád āsām ágram pravátām inakṣasi.

For the repeated pāda cf. 1.32.2^c.

[9.78.1^a, prá rájā vácam janáyann asiṣyadat : 9.86.33^d ; 106.12^c, punānó vácam janáyann asiṣyadat (9.86.33^d, upāvasuḥ).]

[9.78.1^d, çuddhó devánām úpa yāti niṣkṛtām : 9.86.7^b, sómo devánām, &c.]

Cf. 9.86.32^a, pátir jánīnām úpa, &c.

9.78.5^d, urvīm gávyūtim ábhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gávyūtim ábhayaṁ kṛdhi naḥ.

[7.79.1^d, aryó naçanta sániçanta no dhíyaḥ: 10.133.3^b, aryó naçanta no dhíyaḥ.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastino mádhumantam ádribhír duhánty apsú vṛṣabhám dáça kṣipah,
índraṁ soma mādáyan dáivyaṁ jánaṁ síndhor ivormiḥ pávamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

á yó góbhiḥ srjyāta ósadhiṣv á devánām sumná iṣáyann úpavasuh,
á vidyúta pavate dhárāyā sutá índraṁ sómo mādáyan dáivyaṁ jánam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantam āsadam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{cd} (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo máhi sádma dáivyaṁ nábho vásānaḥ pári yāsy adhvarám,
rájā pavítraratho vājam áruhaḥ sahásrabhrṣṭir jayasi çrávo bṛhát.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ún mádhva ūrmír vanánā atiṣṭhipad apó vásāno mahiśó ví gāhate,
rájā pavítraratho vājam áruhat sahásrabhrṣṭir jayati çrávo bṛhát.

[9.84.1^b, apsá índrāya váruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, índuh siṣakty uṣāsam ná súryaḥ: 1.56.4^d, índraṁ siṣakty uṣāsam, &c.]

9.84.3^d, índraṁ sómo mādáyan dáivyaṁ jánam: 9.80.5^c, índraṁ soma mādáyan dáivyaṁ jánam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rásaḥ: 9.76.1^a; 77.5^a, dhartá (9.77.5^a, cákrir) divāḥ pavate, &c.]

[9.85.5^b, vy ávyāyaṁ samáyā váram arṣasi: 9.97.56^d, ví váram ávyam samáyāti yāti.]

9.85.7^c, pávamānā abhy arṣanti suṣṭutim: 9.62.3^b, abhy arṣanti suṣṭutim;
9.66.22^b, abhy arṣati suṣṭutim.

[9.85.9^b, árurucad ví divó rocaná kavīḥ: 6.7.7^b, vāiçvānaró ví divó, &c.]

[9.85.9^c, rájā pavítram áty eti rórvat: 9.86.7^d, vfṣā pavítram, &c.]

9.85.10^a: 9.73.4^b, divó náke mádhujihvā asaçcátaḥ.

[9.85.10^b, vená duhanty ukṣānaṁ giriṣṭhám: 9.95.4^b, añçúm duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparṇām upapaptivāṅsam giro venānām akṛpanta pūrvīḥ,
çiçum rihanti matāyaḥ pānipnatam hiranyāyam çakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vīram avyāyam vīṣā vāneṣv āva cakradat dhāriḥ,
sām dhitāyo vāvaçānā anuṣata çiçum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, aṅgūm rihanti matāyaḥ pānipnatam.—For 9.85.11 see Hillebrandt, Ved. Myth. i. 354. Ludwig, Der Rig-Veda, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticākṣaṇo asya,
bhānūḥ çukreṇa çociṣā vy ādyāut ḥprārūrucad rōdasi mātārā çūciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyān citrā bibhrad asyāyudhāni,
ḥvasāno ātkam surabhīm dṛçyō kam svār nā nāma janata priyāṇi.]

6.29.3^{ci}

10.123.8^c (The same)

drapsāḥ samudrām abhi yāj jigāti pāçyan gīdhrasya cākṣasā vidharman,
bhānūḥ çukreṇa çociṣā cakānās ṛṭīye cakre rājasi priyāṇi.

Cf. Hillebrandt, Ved. Myth. i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, Prol., 253; cf. under 9.68.10.

9.85.12^d, prārūrucad rōdasi mātārā çūciḥ : 9.75.4^b, prarocāyan rōdasi, &c.

9.86.3^a, ātyo nā hiyāno abhi vājam arṣa : 9.70.10^a, hitō nā sāptir abhi vājam arṣa.

9.86.3^c (Akrṣṭāḥ, alias Māṣā Ṛṣigaṇāḥ ; to Pavamāna Soma)

ḥātyo nā hiyāno abhi vājam arṣa ḥ svarvit kōçam divō ādrimātaram, 9.70.10^a
vīṣā pavitre ādhi sāno avyāye ḥsomaḥ punānā indriyāya dhāyase.] cf. 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ākrān samudrah prathamē vidharmañ janāyan prajā bhūvanasya rājā,
vīṣā pavitre ādhi sāno āvye bṛhāt sómo vāvṛdhe suvānā induh.

For 9.97.40 cf. Hillebrandt, Ved. Myth. i. 328, 346.

9.86.3^d, sómaḥ punānā indriyāya dhāyase : 9.70.5^a, sū marmṛjanā indriyāya dhāyase.]

[9.86.7^b, sómo devānām ūpa yāti niṣkṛtām : 9.78.1^d, çuddhō devānām, &c.]

Cf. 9.86.32^d, pātir jānīnām ūpa, &c.

[9.86.7^d, vīṣā pavitram āty eti rōruvat : 9.85.9^c, rājā pavitram, &c.]

9.86.8^d : 9.72.7^d, nābhā pṛthivyā dharuṇo mahō divāḥ.

9.86.9^a : 1.58.2^d, divō nā sānu stanāyann acikradat.

9.86.9^d: 9.68.9^b, sómaḥ punānāḥ kalāḥeṣu sīdati; 9.96.23^d, sómaḥ punānāḥ kalāḥeṣu sātā.

9.86.13^d: 9.72.4^d, çúcir dhiyā pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómaṁ maṁṣā́ abhy ànūṣata stúbhaḥ.

9.86.19^d, índrasya hárdy āviçān maṁṣībhiḥ: 9.60.3^c, índrasya hárdy āviçān.

9.86.21^d: 9.72.7^d, sómo hṛdé pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānó nirṇijam̐ haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvānó ná nirṇijam̐.

9.86.29^c (Pṛṇayaḥ, alias Ajā Rṣigaṇāḥ; to Pavamāna Soma)
tvām samudró asi viçvavit kave távemāḥ páñca pradīço vídharmaṇi,
tvām dyām̐ ca pṛthivīm̐ cāti jabhriṣe táva jyótiṁsi pavamāna sūryaḥ.

9.100.9^{ab} (Rebhasunū Kāçyapāu; to Pavamāna Soma)
tvām̐ dyām̐ ca mahivrata pṛthivīm̐ cāti jabhriṣe,
prāti drāpim̐ amuñcathāḥ pávamāna mahitvanā́.

There can be no doubt that the single triṣṭubh páda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pádas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, túbhyemā́ viçvā bhúvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çicuṁ rihanti matáyaḥ pánipnatam; 9.86.46^c, aṅçúm, &c.

9.86.33^d (Atrayaḥ; to Pavamāna Soma)
rū́ja síndhūnām̐ pavate pátir divá ṛtásya yāti pathībhiḥ kánikradat,
sahásradhārah̐ pári śicyate háriḥ punānó vácam̐ janáyann̐ úpāvasuḥ.

9.106.12^c (Agni Cākṣuṣa; to Pavamāna Soma)
ásarji kalāçān̐ abhí ḥm̐l̐hé sáptir ná vājayúḥ, 9.106.12^b
punānó vácam̐ janáyann̐ asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated páda cf. also 9.78.1^a, prá rájá vácam̐ janáyann̐ asiṣyadat.

9.86.35^b, çyenó ná vánsu kalāḥeṣu sīdasi: 9.38.4^b, çyenó ná vikṣú sīdati; 9.57.3^c, çyenó ná vánsu ṣīdati.

9.86.35^d (Atrayaḥ; to Pavamāna Soma)
iṣam̐ úrjam̐ pavamānābhy̐ arṣasi ḥçyenó ná vánsu kalāḥeṣu sīdasi, 9.38.4^b
índrāya mádvā mádyo mádah̐ sutó divó viṣṭambhá upamó vicakṣaṇāḥ.

9.108.16^d (Çakti Vāsiṣṭha; to Pavamāna Soma)
ḥíndrasya hárdi somadhānam̐ á viça, ḥsamudráṁ iva síndhavaḥ, a: 9.70.9^b; b: 8.6.35^b
ḥjūṣto mitráya várūṇāya vāyāve, divó viṣṭambhá uttamāḥ. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) naḥ pavasva vásumad dhíraṇyavat.

9.86.40^{cd}: 9.83.5^{cd}, rájā pavitraratho vájam áruhat (9.83.5, áruhah) sahástra-
bhīṣṭir jayati (9.83.5, jayasi) çrávo brhát.

9.86.44^a, vipaçcíte pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, ançúm rihanti matáyaḥ pánipnatam: 9.85.11^c; 86.31^d, çiqum
rihanti, &c.]

9.87.9^c, pūrvír iṣo brhatír jiradāno: 6.1.12^c, pūrvír iṣo brhatír āreaghāḥ.

9.88.1^a: 7.29.1^a, ayám sóma indra túbhyaṁ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suviryasya pátayaḥ syāma.

[9.90.3^d, aṣāḥ sahván pñtanāsu çátrūn: 6.19.8^c; 8.60.12^a, yéna vánsāma
pñtanāsu çátrūn (8.60.12^a, çárdhataḥ).]

9.90.5^c (Vasiṣṭha Maitrāvārūni; to Pavamāna Soma)

mátsi soma várūṇaṁ mátsi mitráṁ mátsíndram indo pavamāna viṣṇum,
mátsi çárdho márutaṁ mátsi deván mátsi mahám índram indo mādāya.

9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)

mátsi vāyūm iṣṭāye rádhase ca mátsi mitrávárūṇā pūyāmāṇaḥ,
mátsi çárdho márutaṁ mátsi deván mátsi dyāvaprthiví deva soma.

For 9.97.42^c cf. 9.97.49^b, abhí mitrávárūṇā pūyāmāṇaḥ.

[9.91.1^c, dáça svāsāro ádhi sāno ávye: 9.92.4^c, dáça svadhábhír ádhi sāno ávye.]

[9.92.4^b, víçve devás tráya ekádaçāsaḥ: 8.57(Vāl. 9).2^d, yuvám devás, &c.]

[9.92.4^c, dáça svadhábhír ádhi sāno ávye: see next prec. item but one.]

[9.92.6^a, pári sádmeva paçumānti hótā: 9.97.1^d, mitéva sádma paçumānti hótā.]

9.95.2^b: 2.42.1^b, iyarti vácam aritéva návam. Omitted by mistake under 2.42.1^b.

[9.95.4^b, ançúm duhanty uksāṇaṁ giriṣṭhám: 9.85.10^b, vénā duhanty, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suviryasya pátayaḥ syāma.

9.96.3^{ab} (Pratardana Dāivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapāṇaḥ,
kṛṇvān apó varṣāyan dyám utémám urór á no varivasyā punānāḥ.

9.97.27^{ab} (Mṛṣika Vāsiṣṭha; to Soma Pavamāna)

evá deva devátāte pavasva mahé soma psárase devapāṇaḥ,
maháč cid dhí ṣmāsi hitáḥ samaryé kṛdhí suṣṭhāné ródāsi punānāḥ.

9.96.5^b: 8.36.4^a, janitá divó janitá prthivyáh.

9.96.6^d, 17^d, sómaḥ pavítram áty eti rébhan.

9.96.9^c (Pratardana Dāivodāsi ; to Pavamāna Soma)
pári priyáh kalāṣe devāvāta indrāya sómo ráṇyo mādāya,
sahásradhāraḥ ṣatāvāja índur vāji ná sáptiḥ sámanā jigāti.

9.110.10^c (Tryaruṇa and Trasadasyu ; to Soma Pavamāna)
sómaḥ punāno avyāye vāre ṣiṣur ná krīḷan pávamāno akṣāḥ,
sahásradhāraḥ ṣatāvāja índuḥ.

[9.96.16^c, abhi vājam sáptir iva ṣravasyá : 1.61.5^a, asmá id u sáptim iva ṣravasyá.]

9.96.17^a (Pratardana Dāivodāsi ; to Pavamāna Soma)
ṣiṣum jajñānám haryatám mṛjanti ṣumbhānti vahnim marúto gaṇéna,
kavir gīrbhiḥ kāvyeṇā kavīḥ sán [sómaḥ pavítram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiṣvarayaḥ ; to Pavamāna Soma)
ṣiṣum jajñānám hárim mṛjanti pavitre sómam devébhya índum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352 ; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vīṣeva yūthá pári kóṣam árṣan : 9.76.5^a, vīṣeva yūthá pári kóṣam arṣasi.

9.96.23^d, sómaḥ punānāḥ kalāṣeṣu sáttā : 9.68.9^b ; 86.9^d, sómaḥ punānāḥ kalāṣeṣu sídati.

[9.97.1^d, mitéva sádma paṣumānti hótā : 9.92.6^a, pári sádmeva paṣumānti hótā.]

[9.97.5^a, índur devánām úpa sakhyám āyan : 4.33.2^c, ád id devánām úpa sakhyám āyan.]

[9.97.5^b, sahásradhāraḥ pavate mādāya : 9.101.6^a, sahásradhāraḥ pavate.]

9.97.11^c, índur indrasya sakhyám juṣānāḥ : 8.48.2^c, índav indrasya, &c.

9.97.16^d, 19^b, ádhi (19 pári) ṣṇúnā dhanva sáno ávye.

[9.97.24^c, dvitá bhuvad rayipáti rayiṇám : 1.60.4^d ; 72.1^c, agnir bhuvad, &c.]

9.97.27^{a,b}, evá deva devátāte pavasva mahé soma psárase devapánaḥ : 9.96.3^{a,b},
sá no deva devátāte pavasva mahé soma psárasa indrapánaḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatánaḥ : 1.68.9, 10^a pitúr ná putráḥ krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarīntamah.

9.97.36^a : 9.68.10^a, evā naḥ soma pariṣicyāmānaḥ.

9.97.39^c : 1.62.2^c, yēnā naḥ pūrve pitāraḥ padajñāḥ.

9.97.40^c, vīṣā pavitre ādhi sāno ávye : 9.86.3^c, vīṣā pavitre ādhi sāno avyāye.

[9.97.42^b, 49^b, mátsi (9.97.49^b, abhi) mitráváruṇā pūyāmānaḥ.

9.97.42^c : 9.90.5^c, mátsi ṣárdho márutam mátsi devān.

9.97.44^c, svádasvéndrāya pávamāna indo : 9.74.9^d, svádasvéndrāya pavamāna pitāye.

[9.97.46^d, kámo ná yó devayatám ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devó ná yāḥ savitá satyāmanmā.

[9.97.49^d, abhíndram vīṣaṇam vājrabāhum : 7.23.6^a, evéd indram, &c.]

[9.97.56^b, sómo viçvasya bhúvanasya rájá : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ; 5.85.3^c, téna viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.]

[9.97.56^d, ví váram ávyam samáyāti yāti : 9.85.5^b, vy ávyāyam samáyā váram arṣasi.]

9.98.1^c : 9.64.25^c, indo sahásrabharṇasam.

9.98.4^b : 1.84.7^b, vásu mártāya dáçúṣe.

See under 1.45.8^d for other similar pádas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyám indrasya kámyam.

9.98.10^a : 9.11.8^a ; 108.15^a, indrāya sómam pátave.

9.99.6^a, sá punāno madintamaḥ : 9.50.5^a, sá pavasva madintama.

9.99.6^b : 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mṛjyate sukármabhiḥ ; 9.70.4^a, sá mṛjyāmāno daçabhiḥ sukármabhiḥ.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyaḥ sutāḥ.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nṛbhir yató ví niyase.

9.99.8^{cd} : 9.63.2^{bc}, indrāya matsarīntamaḥ (or, °maç) camúṣv á ní sídasi.

9.100.1^b : 1.18.6^b ; 9.98.6^a, priyám indrasya kámyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav á bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sóma dvibárhasam rayim.

9.100.2^d, 8^d, víçvāni dāçuṣo gr̥hé.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhárayā.

9.100.5^c: 9.1.1^c, índrāya pátave sutāḥ.

9.100.5^d (Rebhasūnū Kāçyapāu; to Pavamāna Soma)

krátve dáksāya naḥ kave ḥpávasva soma dhárayā,]
ḥíndrāya pátave sutoḥ] mitráya váruṇāya ca.

☞ 9.1.1^b

☞ 9.1.1^c

10.85.17^b (Sūryā Sāvitrī; to Devāḥ)

sūryāyāi devébhyo mitráya váruṇāya ca,

yé bhūtāsyā prācetasā idām tébhyo 'karam námaḥ.

9.100.6^a, pávasva vājasātamaḥ: 9.43.6^a; 107.23^a, pávasva vājasātaye; 9.13.3^a;
42.3^b, pávante vājasātaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsām jātām ná dhenávaḥ: 6.45.28^c, vatsām gávo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támānsi jighnase.

9.100.9^{ab}, tvām dyām ca mahivrata pṛthivīm cáti jabhrīṣe: 9.86.29^c, tvām
dyām ca pṛthivīm cáti jabhrīṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayām pūṣā rayir bhágaḥ: 8.31.11^a, áitu pūṣā rayir bhágaḥ.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa índavaḥ.

9.101.9^c: 7.15.2^a, yāḥ páñca carṣaṇír abhi; 5.86.2^c, yā páñca carṣaṇír abhi.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómāḥ pavanta índavo 'smábhyaṁ gātuvittamāḥ,
mitráḥ suvānā arepāsaḥ svādhyaḥ svarvídaḥ.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gātuvittamo ḥdevébhyo mádhumattamaḥ,]

sahásraṁ yāhi pathibhiḥ kánikradat.

☞ 9.100.6^d

9.101.12^a: 9.22.3^a, eté pūtā vipaçcītaḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.3.2.4^b; 9.22.3^b; 63.15^b, sómāso
dādhyāçiraḥ.

9.101.15^b, ví yás tastāmbha ródasi: 7.86.1^b, ví yás tastāmbha ródasi cid urvī.

9.101.16^a (Prajāpati; to Pavamāna Soma)

avyo várebhiḥ pavate sómo gavye ádhi tvaci,
[kánikradad vṛṣā háriḥ] indrasyābhy òti niṣkr̥tam.

cf. 9.2.6^a

9.108.5^b (Ūru Āṅgīrasa; to Pavamāna Soma)
eṣā syā dhārayā suto 'vyo várebhiḥ pavate madíntamaḥ,
kr̥ṣṇān ūrmīr apām iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā háriḥ: 9.2.6^a, ácikradad vṛṣā háriḥ.]

9.102.5^b: 1.19.3^b, víçve devāso adrúhaḥ.

9.102.7^b: 1.14.2.7^c; 5.5.6^b; 10.59.8^b, yahvī ṛtasya mātārā; 9.33.5^b, yahvīr
ṛtasya mātārāḥ.

[9.103.2^a, pári várāṇy avyáyā: 9.67.4^b; 107.10^b, tiró várāṇy, &c.]

9.103.2^b (Dvita Āptya; to Pavamāna Soma)

[pári várāṇy avyáyā] góbbhir añjānó arṣati,
trī ṣadhāsthā punānāḥ kr̥ṇute háriḥ.

cf. 9.103.2^a

9.107.22^d (Sapta Rṣayaḥ; to Pavamāna Soma)
mr̥jāno váre pávamāno avyáye [vṛṣāva cakrado vāne,
devānām soma pavamāna niṣkr̥tām góbbhir añjānó arṣasi.

9.7.3^b

[9.103.3^a, pári kóçam madhuçcūtam: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devébhyaḥ sutāḥ.

9.103.6^c, vyānaçṇiḥ pávamāno ví dhāvati: 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a: 1.22.8^a, sákhāya á ní ṣidata.

9.104.2^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ sr̥jātā gayasádhanam,
devāvyām mádam abhí dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)
sám vatsá iva mātṛbhir índur hinvánó alyate,
devāvīr mádo matibhiḥ páriṣkr̥taḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsāso ná mātṛbhiḥ, and see under 6.45.28^c.

[9.104.3^c, yáthā mitráya váruṇāya çāntamaḥ: 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīnam: 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2—] *Part 1: Repeated Passages belonging to Book IX* [460

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, indrāya pavate sutāḥ ; 9.62.14^c ; 107.17^a, indrāya pavate mádaḥ.

9.106.3^a : 9.10.1^a, asyéd indro mádeṣv á.

9.106.4^b : 8.91.3^d, indrāyendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántaṁ ṣúṣmam á bhara svarvídam : 9.29.6^c, dyumántaṁ ṣúṣmam
á bhara.

9.106.5^b : 9.65.13^b, pávasva viṣvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ : 9.101.10^b, asmábhyaṁ gātuvittamāḥ.

9.106.6^b : 9.100.6^d, devébhyo mádhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhárābhir ójasā.

9.106.10^b : 9.28.1^c, ávyo váraṁ ví dhāvati ; 9.16.8^c, ávyo váraṁ ví dhāvati ;
9.74.9^b, ávyo váraṁ ví pavamána dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7^c, pávamānaḥ kánikradat ;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne kríḷantam átyavim.

9.106.12^b (Agni Cākṣuṣa ; to Pavamána Soma)

ásarji kaláçān abhí mīlhé sáptir ná vājayúḥ,

ḷpunānó vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Ṛṣayah ; to the same)

sá māmṛje tiró ānvāni meṣyó mīlhé sáptir ná vājayúḥ,

anumádyāḥ pávamāno manīṣibhiḥ sómo viprebhir íkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence ānvāni meṣyāḥ in 9.107.11^a
also in 9.86.47^a.

9.106.12^c, punānó vácāṁ janáyann asiṣyadat : 9.86.33^d, punānó vácāṁ janáyann
úpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suṣáva sómam ádribhiḥ : 4.45.5^d, sómaṁ suṣáva mádhumantam
ádribhiḥ.]

9.107.4^a : 9.63.28^a, punānáḥ soma dhárayā.

9.107.4^d : 8.61.6^b, útso deva hiranyáyaḥ.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryaṁ rohayo diví ; 1.7.3^b, á súryaṁ rohayaḍ diví.

9.107.10^b: 9.67.4^b, tiro vārāṅy avyāyā.

9.107.11^b: 9.106.12^b, milhē sāptir ná vājayūh.

9.107.12^d: 9.66.11^a, āchā kōṣaṁ madhuṣcūtam.

9.107.14^{ab}: 9.23.4^{ab}, abhī sōmāsa āyāvaḥ pāvante mādyam mādam.

9.107.14^c, samudrāsyādhi viṣṭāpi manīṣiṇaḥ: 8.97.5^b; 9.12.6^b, samudrāsyādhi viṣṭāpi; 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

9.107.14^d: 9.21.1^c, matsarāsali svarvidah.

9.107.15^b (Sapta Rṣayaḥ; to Pavamāna Soma)

tārat samudrām pāvamāna ūrmiṇā rājā devā rtām bṛhāt,
arṣan mitrāsya vāruṇasya dhārmaṇā prā hinvanā rtām bṛhāt.

9.108.8^d (Ūrdhvasadman Āṅgīrasa; to the same)
sahāsradhāraṁ vṛṣabhām payovīdham priyām devāya jānmane,
rtēna yā rtājāto vivāvṛdhē rājā devā rtām bṛhāt.

9.107.17^a: 9.62.14^c, indrāya pavate mādaḥ; 9.6.7^b; 106.2^b, indrāya pavate sutāḥ.

9.107.17^d: 9.63.17^a, tām I mṛjanty āyāvaḥ.

9.107.21^c, rayīm piṣāṅgam bahulām puruspṛham: 9.72.8^d, rayīm piṣāṅgam bahulām vasīmahī.

9.107.22^b, vīṣāva cakrado vāne: 9.7.3^b, vīṣāva cakradad vāne.

9.107.22^d, gōbhir añjānō arṣasi: 9.103.2^b, gōbhir añjānō arṣati.

9.107.23^a: 9.43.6^a, pāvasva vājasātaye; 9.13.3^a; 42.3^b, pāvante vājasātaye;
9.100.6^a, pāvasva vājasātamaḥ.

9.107.24^a: 9.72.8^a, sā tū pavasva pāri pārthivam rājah.

9.107.25^a: 9.63.25^a, pāvamānā asṛkṣata.

9.107.26^b: 9.30.2^a, indur hiyānāḥ sotṛbhīḥ.

9.107.26^d: 9.14.5^c, gāḥ kṛṇvanō ná nirṇijam; 9.86.26^c, gāḥ kṛṇvanō nirṇijam haryatāḥ kavīḥ.

9.108.1^a: 9.64.22^b; 108.15^c, pāvasva mādhumattamaḥ.

9.108.5^b, ávyo vārebhīḥ pavate madīntamaḥ: 9.101.16^a, ávyo vārebhīḥ pavate.

[9.108.6^d, varmīva dhṛṣṇav ā ruja: 8.73.18^a, pūram na dhṛṣṇav, &c.]

9.108.8^d: 9.107.15^b, rájá devá ṛtám bṛhát.

9.108.15^a: 9.111.8^a; 98.10^a, índrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumattamaḥ.

9.108.16^a: 9.70.9^b, índrasya hárdi somadhánam á viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrám iva síndhavaḥ.

9.108.16^c: 9.70.8^c, júṣṭo mitráya váruṇāya vāyāve.

9.108.16^d, divó viṣṭambhá uttamáh: 9.86.35^d, divó viṣṭambhá upamó vicakṣaṇáh.

9.109.12^a, çíçum jajñánám háriṁ mṛjanti: 9.96.17^a, çíçum jajñánám haryatám mṛjanti.

9.109.22^b, çriṇánn ugró riṇánn apáh: 8.32.2^c, vádhīd ugró riṇánn apáh.

9.110.9^b, imá ca viçvā bhúvanābhi majmánā: 2.17.4^a, ádhā yó viçvā bhúvanābhi majmánā.

9.110.10^c: 9.96.9^c, sahásradhāraḥ çatāvāja induḥ.

9.111.3^e, índraṁ jáitṛāya harṣayan: 8.15.13^c, índraṁ jáitṛāya harṣayā çáçipátim.

9.112.1^e–4^e: 113.1^e–11^e; 114.1^e–4^e, índrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^d–11^d, tátra mám amítam kṛdhi.

9.114.4^d (Kaçyapa Mārīca; to Soma Pavamāna)

yát te rájañ çṛtám havís téna somābhi rakṣa naḥ,

arātivá má nas tārīn mó ca naḥ kíṁ canámamad [índrāyendo pári srava.]

8.91.3^d

Pāda d is almost identical with the refrain, mó śú te kíṁ canámamat, 10.59.8^c, 9^f, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, vēṣi hotrām utá potráñi jānānām : 1.76.4^c, vēṣi hotrām utá potráñi yajatra.

10.2.2^d : 2.3.1^d, devó devāñ yajatv agnir árhan.

10.2.4^a, yád vo vayāñi pramināma vratāni : 8.48.9^c, yát te vayāñi pramināma vratāni.

10.4.2^d, antár mahāñiḥ carasi rocanéna : 3.55.9^b, antár mahāñiḥ carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jātavedo námaç ceyāñi ca gīḥ sádama íd vārdhani bhūt,
rákṣā no agne tānyani toká rákṣotá nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitótá gopá bhāvā vayaskīd utá no vayodhāḥ,
rásvā ca naḥ sumaho havýádātinī trāsivotá nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām niḥām víṣaño vásānāḥ sām jagmire mahiṣá árvatbhiḥ,
ṛtāsya padām kaváyo ní pānti gūhā námāni dadhire pārāñi.

10.177.2^b (Patañga Prājāpatya ; Māyābhedaḥ)

patañgò vācam mánasā bibharti tám gandharvò 'vadad gārbhe antāḥ,
tám dyótamānām svaryāñi manīṣām ṛtāsya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyò jaiññāno hávyo babhūtha : 8.96.21^b, sadyò jaiññāno hávyo babhūva.

[10.6.7^c, tám te deváso ánu kētam āyan : 4.26.2^d, máma deváso, &c.]

10.7.2^c : 1.163.7^c, yadā te mártō ánu bhógama ánaḥ.

[10.7.5^d, vikṣú hótārañ ny āsādayanta : 3.9.9^d = 10.52.6^d, ád íd dhótārañ, &c.]

10.7.7^d, trāsivotá nas tanvò áprayuchan : 10.4.7^d, rákṣotá nas, &c.

10.8.1^b : 6.73.1^d, á ródasī vṛṣabhó roravīti.

10.8.1^d, apám upásthe mahiṣo vavardha: 10.45.3^d, apám upásthe mahiṣá avardhan. Added in proof.

10.9.5^a, ícānā váryāṇām: 1.5.2^b; 24.3^b, ícānaṁ váryāṇām; 8.71.13^b, íce yó váryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyók ca sūryam dṛçé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vāivasvata; to Yamī)

nā te sákhā sakhyám vaṣṭy etát sálakṣmā yád viṣurūpā bhāvāti,

[mahás putráso ásurasya vīrá] divó dhartára urviyá pári khyan. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agni)

durmántv átrāmftasya náma sálakṣmā yád viṣurūpā bhāvāti,

yamása yó manávate sumántv ágne tám ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2^c, mahás putráso ásurasya vīráḥ: 3.53.7^b; 10.67.2^b, divás putráso ásurasya vīráḥ.]

10.10.5^b: 3.55.19^a, devás tváṣṭá savitá viçvárūpaḥ.

[10.10.5^c, nákir asya prá minanti vratáni: 1.69.7^a, nákiṣ ṭa etá vratá minanti.]

[10.10.6^b, ká im dadarça ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhá veda ká ihá prá vocat.]

10.10.6^c, bṛhán mitrása ya váruṇasya dháma: 2.27.7^c, bṛhán mitrása ya váruṇasya çárma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pári ṣvajāte libujeva vṛkṣám.

10.11.5^b, hótrābhir agne mánuṣaḥ svadhvaráḥ: 2.2.8^c, hótrābhir agnir mánuṣaḥ svadhvaráḥ.

10.11.8^b, deví devéṣu yajatá yajatra: 4.56.2^a, deví devébhir yajaté yajatrāiḥ; 7.75.7^b, deví devébhir yajatá yajatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

çrudhī no agne sādane sadhāsthe yukṣvā rátham amṛtasya dravitnúm,
á no vaha ródasī deváputre mákir devānām ápa bhūr ihá syāḥ.

10.12.6^b: 10.10.2^b, sálakṣmā yád viṣurūpā bhávā ti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmín yajñé barhíṣy á niṣádyā.

10.14.6^{cd}, téṣāṃ vayāṃ sumatáu yajñíyānām ápi bhadré sāumanasé syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, táśya vayāṃ sumatáu
yajñíyasyápi bhadré sāumanasé syāma.

10.14.14^b: 1.15.9^b, juhóta prá ca tiṣṭhata.

[10.14.14^d, dīrghám áyuh prá jīvāse: 10.18.6^d, dīrghám áyuh karati jīvāse vaḥ.]
Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, áthā naḥ çāṃ yór arapó dadhāta: 10.37.11^d, tād asmé çāṃ yór arapó
dadhātana.]

10.15.5^c: 6.49.1^c, tá á gamantu tá ihá çruvantu.

10.15.6^d: 7.57.4^d, yád va ágaḥ puruṣátā kárāma.

10.15.10^b, índreṇa deváih sarátham dádhanāḥ: 3.4.11^b = 7.2.11^b, índreṇa deváih
sarátham turebhiḥ; 5.11.2^c, índreṇa deváih sarátham sá barhíṣi.

10.15.14^b, mádhye diváh svadháyā mādáyante: 1.108.12^b, mádhye diváh
svadháyā mādáyethe.

[10.16.8^d, tásmin devá amṛtā mādāyantām: 3.4.11^d = 7.2.11^d, sváhā devá, &c.]

10.17.8^c, āsádyāsmín barhíṣi mādāyasva: 6.52.13^d, āsádyāsmín barhíṣi mādāya-
dhvam; 6.68.11^d, āsádyāsmín barhíṣi mādāyethām.

10.17.9^d, rāyás pōṣaṃ yájamāneṣu dhehí: 8.59(Vāl.11).7^b, rāyás pōṣaṃ yája-
māneṣu dhattam; 10.122.8^c, rāyás pōṣaṃ yájamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yónim ánu samcárantam (3.33.3^d, samcáranti);
1.146.3^d, samānām vatsām abhí samcáranti.]

[10.18.6^d, dīrghám áyuh karati jīvāse vaḥ: 10.14.14^d, dīrghám áyuh prá jīvāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadráṃ no ápi vātaya mánāḥ.

10.25.1^{ab} (The same; to Soma)

bhadráṃ no ápi vātaya ṛmāno dáḁṣam utá krátum,] cf. 9.4.3^a
ádhā te sakhýé ándhaso ví vo máde ṛráṇan gávo ná yāvase vívakṣase.]

5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introductory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161, 231, 237, 511.—For ápi vātaya see Max Müller, SBE. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evá te agne vimadó manīśám ūrjo napād amītebhiḥ sajóśāḥ,
gíra á vaksat sumatír iyāná īśam ūrjam suksītīm víçvam ábhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evá mahó asura vaksáthāya vamrakāḥ paḍbhir ūpa sarpad indrani,
sá iyānáḥ karati svastīm asmā īśam ūrjam suksītīm víçvam ábhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^e; 8.60.1^b, hótāraṁ tvā vṛṇīmahe.

10.21.1^d, çiráṁ pāvakácociśam vívaksase: 3.9.8^b; 8.43.31^b; 102.11^a, çiráṁ
pāvakácociśam.

10.21.3^d, víçvā ádhi çriyo dhiṣe vívaksase: 2.8.5^e, víçvā ádhi çriyo dadhe;
10.127.1^c, víçvā ádhi çriyo 'dhita.

[10.21.6^a, tvám yajñéṣv iḷate: 8.11.1^c, tvám yajñéṣv ídyaḥ.]

[10.21.6^b, ágne prayaty ádhvaré: 5.28.6^b; 8.71.12^b, agním prayaty, &c.]

10.21.7^a: 3.10.2^a, tvám yajñéṣv ṛtvíjam.

10.21.8^a: 1.12.12^a; 8.44.14^b, ágne çukreṇa çociśā.

10.22.2^d: 1.25.15^b, yáçaç cakré ásāmy á.

[10.22.8^d, vādhar dāsásya dambhaya: 8.40.6^e, ójo dāsásya dambhaya.]

10.22.15^a: 2.11.11^a, pibā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

ṽpibā-pibéd indra çūra sómaṁ, má riṣaṇyo vasavāna vásuḥ sán, 2.11.11^a
utá trāyasva grṇató maghóno maháç ca rāyo revátas kṛdhi naḥ.

10.148.4^d (Pṛthu Vāinya; to Indra)

imá brāhmendra túbhyaṁ çānsi dá nṛbhyo nṛṇám çūra çávaḥ,
tébhír bhava sákratur yeṣu cākānṁ utá trāyasva grṇatá utá stín.

10.23.2^b, índro magháiṛ maghāvā vṛtrahá bhuvat: 8.46.13^b, purasthātá ma-
ghāvā, &c.]

[10.23.4^d, úd id dhūnoti váto yáthā vánam: 5.78.8^a, yáthā váto yáthā vánam.]

10.23.7^d: 7.22.9^e, asmé te santu sakhyá çiváni.

[10.24.1^a, indra sómam imám piba: 8.17.1^b, indra sómaṁ pibā imám.]

Cf. under 1.84.4.

10.24.1^c, asmé rayím ní dhāraya ví vo máde: 1.30.22^e, asmé rayím ní dhāraya.

10.24.2^d, *çrēṣṭhami no dhehi vāryam vivakṣase*: 3.21.2^d, *çrēṣṭhami no dhehi vāryam.*

10.25.1^{ab}, *bhadraṁi no āpi vātaya māno dākṣam utā krātum*: 10.20.1, *bhadraṁi no āpi vātaya mānaḥ* (quasi *pratīka*).

[10.25.1^b, *māno dākṣam utā krātum*: 9.4.3^a, *sānā dākṣam, &c.*]

10.25.1^d, *rāṇan gāvo nā yāvase vivakṣase*: 5.53.16^b, *rāṇan gāvo nā yāvase.*

10.25.5^d (Vimada Āindra, or others; to Soma)

tāva tyé soma çaktibhir nīkāmāso vy ṅvire,

gṛtsasya dhīrās tāvaso ví vo máde vrajám gómantam açvīnam vivakṣase.

10.62.7^b (Nabhānediṣṭha Mānava; to Viçve Devāḥ)

indreṇa yujá niḥ srjanta vāghāto vrajám gómantam açvīnam,

sahásraṁ me dádato aṣṭakarṇyāḥ ḷçrávo devéṣv akrata. ↔ 8.65.12^c

10.25.7^a: 1.91.8^a, *tvám naḥ soma viçvātaḥ.*

10.25.7^d, *má no duḥçánsa içatā vivakṣase*: 1.23.9^c; 7.94.7^c, *má no duḥçánsa içata*; 2.23.10^c, *má no duḥçánsa abhidipsúr içata.*

10.26.9^d: 8.43.22^c, *imáni naḥ çṛṇavad dhávam.*

10.27.1^b, *yát sunvaté yájamānāya çikṣam*: 8.59(Vāl.11).1^d, *yát sunvaté yájamānāya çikṣathaḥ.*

10.27.7^d (Vasukra Āindra; to Indra)

ābhūr v áukṣir vy ù áyur ānaḍ dārṣan nú púrvo áparo nú darṣat,

dvé paváste pári tám ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yó asyá pāré rájasaḥ çukró agnir ájāyata, ḷsá naḥ parṣad áti dvīṣaḥ. ↔ refrain, 10.187.1^d–5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti çrṣṇá çiraḥ práti dadhāu várūtham,

ásina úrdhvām upási kṣiṇāti nyāññ úttánám án v eti bhúmim.

10.142.5^d (Sārisṛkva; to Agni)

práty asya çréṇayo dadṛçra ekám niyānam bahávo ráthāsaḥ,

bāhú yád agne anumármrjāno nyāññ úttánám anvéṣi bhúmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated pāda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{cd}: 3.55.13^{ab}, anyásyā vatsám rihatí mimāya káyā bhuvá ní dadhe dhenúr ūdhaḥ.

[10.27.21^c, çráva id ená paró anyád asti: 10.31.8^a, náitávad ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evá hí máṁ tavásam vardháyanti divaç cin me bṛhatá úttará dhúḥ,
purú sahásrā ní çiqāmi sākām açatrúm hí mā jánitā jajána.

10.48.4^c (Indra Vāikuṅṭha; to Indra Vāikuṅṭha)

ahám etám gavyáyam áçvyam paçúm puriṣīnam sáyakenā hiraṇyáyam,
purú sahásrā ní çiqāmi dāçúṣe ḷyán mā sómāsa ukthino ámaudiṣuḥ.]

4.4.2.6^c

10.28.7^c, vádhniṁ vṛtrám vājreṇa mandasánāḥ: 4.17.3^c, vádhid vṛtrám, &c.

10.29.8^a, vy ānaḥ índraḥ pītanāḥ svójāḥ: 7.20.3^c, vy āsa índraḥ, &c.

[10.30.1^c, mahīm mitrásya váruṇasya dhāsīm: 4.55.7^c, nahí mitrásya, &c.]

10.30.4^b, yám víprāsa ílate adhvaréṣu: 1.58.7^b, yám vāgháto vṛṇáte adhvaréṣu.

10.30.13^d, índrāya sómam sūṣutam bhárantīḥ: 3.36.7^b, . . . bhárantāḥ.

10.30.15^c, ádhvaryavaḥ sunuténdrāya sómam: 2.14.1^a, ádhvaryavo bháraténdrāya sómam.

10.31.2^b, ṛtásya pathá námasā vivāset; 1.128.2^b, ṛtásya pathá námasā havīṣmatā;
10.70.2^c, ṛtásya pathá námasā miyédhaḥ.

10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ)

kím svid vánaṁ ká u sá vṛkṣá āsa yáto dyávāpṛthiví niṣtataksúḥ,
samtasthāne ajāre itáūtí áhāni pūrvír uṣāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kím svid vánaṁ ká u sá vṛkṣá āsa yáto dyávāpṛthiví niṣtataksúḥ,
mánīṣiṇo mánasā pṛchátéd u tād yád adhyátīṣṭhad bhūvanāni dhárayan.

For 10.81.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2. 8. 9. 6.

[10.31.8^a, náitávad ená paró anyád asti: 10.27.21^c, çráva id ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed}: 5.2.8^{bed}, prá me devánām vratapá uvāca, índro vidván ánu hí tvā cacákṣa ténāhám agne ánuçīṣṭa ágām.

10.33.2^{ab}: 1.105.8^{ab}, sám mā tapanty abhītaḥ sapátinr iva párcavaḥ.

10.33.3^{ab}: 1.105.8^{cd}, múṣo ná çiqná vy ádanti nādhya stotárami te çatakrato.

[10.33.4^b, rājānañ trāsadasyavam : 8.19.32^c, samrājāñ trāsadasyavam.]

10.34.8^b (Kavasa Āilūṣa, or Akṣa Māujavat ; Akṣakṣipraçaṅsā ca, Akṣakitava-
nindā ca)

tripañcācāḥ kṛṇati vrāta eṣāñ devā iva savitā satyādharmā,
ugrāsya cin manyāve nā namante rājā cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viçvāvasu Devagandharva ; to Sūrya)

[rāyó budhnāḥ sañgāmano vāsūnāñ, viçvā rūpābhī caṣṭe çācṛbhī],

1.96.6^a

devā iva savitā satyādharmēndro nā tasthāu samaré dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāspṛthivyór āva ā vṛṇīmahe : 2.26.2^d, brāhṃaṇas pāter āva, &c.]

10.35.3^d–12^d, svasty āgnīñ samidhānām Imāhe.

10.35.6^c, āyukṣātām açvīnā tūtujīñ rātham : 1.157.1^c, āyukṣātām açvīnā yātave
rātham.

[10.35.10^c, indrañ mitrāñ vāruṇāñ sātāye bhāgam : 10.63.9^c, agnīñ mitrāñ, &c.]

10.35.11^a : 106.2^a, tā ādityā ā gatā sarvātātaye.

[10.35.12^c, pāçve tokāya tánayāya jivāse : 3.53.18^c, bālañ tokāya, &c.]

10.35.13^a, viçve adyā marūto viçva ūtī : 5.43.10^d, viçve ganta maruto, &c.

[10.35.13^c, viçve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d,
viçve no devā āvasā gamann ihā.]

10.35.14^a (Luça Dhānāka ; to Viçve Devāḥ)

yām devāsó 'vatha vājasātāu yām trāyadhve yām pipṛthāty āñhaḥ,
yo vo gopthē nā bhayāsya véda té syāma devāvītaye turāsaḥ.

10.63.14^a (Gaya Plāta ; to Viçve Devāḥ)

yām devāsó 'vatha vājasātāu yām çūrasātā maruto hité dhāne,
prātaryāvāṇāñ rātham indra sānasim āriṣyantam ā ruhēmā svastāye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣāmā vāruṇo mitró aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, ādityāñ dyāvāpṛthivī apāḥ svāḥ.

10.36.2^d–12^d, tād devānām āvo adyā vṛṇīmahe.

[10.37.4^a, yēna sūrya jyōtiṣā bādhase tāmāḥ : 10.127.2^c, jyōtiṣā bādhate tāmāḥ.]

[10.37.7^d, jyóg jiváh práti paçyema sūrya: 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṃ dhehi citrám: 2.23.15^d, tád asmásu dráviṇaṃ, &c.]

[10.37.11^d, tád asmé çám yór arapó dadhātana: 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṃ rayim indra çraváyyam: 9.63.23^c, rayim soma çraváyyam.]

[10.38.4^d, arvāñcam índram ávase karāmahe: 8.22.3^c, arvācíná sv ávase, &c.]

10.39.4^d, víçvét tá vām sávaneṣu pravácyā: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu pravácyā.

10.39.7^b, ny ũhathuḥ purumitrásya yóṣaṇām: 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvám çvetám pedáve 'çvináçvam: 1.118.9^a, yuvám çvetám pedáva índrajūtam.

10.39.11^c: 8.22.1^c, yám açvinā suhavā rudravartanī.

[10.39.13^d, yuvám çácibhir grasitám amuñcatam: 1.112.8^c, yábhir vartikām grasitám amuñcatam.]

[10.39.14^b, átaḥsāma bhṛgavo ná rátham: 4.16.20^b, bráhmākarma bhṛgavo ná rátham.]

10.40.13^a: 8.87.2^c, tát mandasāná mánuṣo duroṇá á.

10.41.2^c, víço yéna gáchatho yájvarīr narā: 7.69.2^c, víço yéna gachatho deva-yántīḥ.

[10.42.2^c, kóçaṃ ná pūrṇám vásunā nyṛṣṭam: 4.20.6^d, udnéva kóçaṃ vásunā nyṛṣṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám: 1.124.12^c, amá saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiṣ ṭarematim durévām yávena kṣúdham puruhūta víçvām,
vayám rájabhiḥ prathamá dhánāny asmákēna vrjānenā jayema.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bṛhaspátir naḥ pári pátu paçcád utóttarasmád ádharád aghāyóḥ,
índraḥ purástád utá madhyató naḥ sákhā sákhibhyo várivaḥ kṛnotu.

[10.43.6^b, jánānām dhénā avacákaçad víçsā: 8.32.22^c, dhénā índravacákaçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmá te dháma vibhṛtā purutrā: 10.80.4^d, agnér dhāmāni vibhṛtā, &c.]

10.45.2^d (Vatsapri Bhālandana ; to Agni)

vidmá te agne tredhá trayāṇi [vidmá te dháma vibhṛtā purutrā,] ~~cf.~~ cf. 10.45.2^b
vidmá te náma paramāṇi gūhā yád vidmá tám útsam yáta ājagántha.

10.84.5^d (Manyu Tāpasa ; to Manyu)

viṣeṣakṛd indra ivānavabravò 'smākaṇi manyo adhipā bhavehá,
priyāṇi te náma sahurē gṛṇīmasi vidmá tám útsam yáta ābabhútha.

The repetition is probably secondary in 10.84.5 ; cf. under 3.5.4.

10.45.3^d, apám upásthe mahiṣá avardhan : 10.8.1^d, apám upásthe mahiṣò vavardha.

10.45.6^b : 4.18.5^d, á ródasī aprṇāḥ jáyamānaḥ : 3.6.2^a ; 7.13.2^b, á ródasī aprṇā
jáyamānaḥ.

10.45.7^b : 7.4.4^b, márteṣv agnir amṛto ní dhāyi.

10.45.9^c, prá tám naya pratarāṇi vásyò ácha : 6.47.7^b, prá no naya, &c. ; 8.71.6^c,
prá tám naya vásyò ácha.

10.45.10^c : 5.37.5^c, priyāḥ sūrye priyó agná bhavāti.

10.45.11^d : 4.1.15^d ; 16.6^d, vrajāṇi gómantam uḥijo ví vavruḥ.

10.45.12^{cd} : 9.68.10^{cd}, adveṣé dyāvāpṛthiví huvema dévā dhattá rayim asmé
suvīram.

10.46.2^a : 2.4.2^a, imāni vidhānto apāni sadhāsthe.

10.46.4^a, mandráṇi hótāram uḥijo námobhiḥ : 7.10.5^a, mandráṇi hótāram uḥijo
yāvīṣṭham.

[10.46.10^a, yāni tvā devá dadhiré havyavāhani : 7.11.4^d ; 10.52.3^d, áthā devá
dadhire, &c.]

10.47.1^d–8^d, asmábhyāni citráni vṣaṇāni rayīni dāḥ.

10.47.4^b : 6.19.8^b, dhanaspṛtāni çūçuvānsāni sudákṣam.

10.48.4^c, purú sahásrā ní çīçāmi dāçūṣe : 10.28.6^c, purú sahásrā ní çīçāmi sākām.

10.48.4^d, yāni mā sómāsa ukthino ámandiṣuḥ : 4.42.6^c, yāni mā sómāso mamādan
yád ukthá.

[10.49.1^c, ahāni bhuvanī yájamānasya coditá : 1.58.8^c, çákī bhava yájamā-
nasya, &c.]

[10.50.7^a, yé te vipra brahmakṛtaḥ suté sácā : 7.32.2^a, imé hi te brahmakṛtaḥ, &c.]

[10.50.7^d, máde sutásya somyásyāndhasaḥ : 10.94.8^c, tá ū sutásya, &c.]

[10.52.2^a, ahám hótā ny āsīdam yájiyān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, áthā devā dadhire havyvāham ; 10.46.10^a, yām tvā devā dadhiré havyvāham.

10.52.5^d, áthemā víçvāḥ pítana jayāti : 8.96.7^d, áthemā víçvāḥ pítana jayāsi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sá no yakṣad devātātā yájiyān.

10.53.2^b, abhí práyānsi súdhitāni hí khyát : 6.15.15^a, abhí práyānsi súdhitāni hí khyāḥ.

10.53.5^b : 7.35.14^d, gójātā utā yé yajñiyasaḥ.

10.53.5^{cd} : 7.104.23^{cd}, pṛthiví naḥ pāṛthivāt pātv ānhaso 'ntárikṣam divyāt pātv asmān.

[10.53.10^d, yéna devāso amṛtatvām ānaçuḥ : 10.63.4^b, bṛhád devāso amṛtatvām ānaçuḥ.]

10.54.3^a, ká u nú te mahimánaḥ samasya : 6.27.3^a, nahí nú te mahimánaḥ samasya.

[10.54.6^a, yó ádadhāḥ jyótiṣi jyótir antāḥ : 6.44.23^b, ayám sūrye adadhāḥ jyótir antāḥ.]

[10.55.4^d, mahán mahatyā asuratvām ékam : 3.55.1^d–23^d, mahád devānām asuratvām ékam.]

[10.56.5^c, tanūṣu víçvā bhúvanā ní yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir áti durgāṇi víçvā.

10.57.3^c : 8.41.2^b, pitṛṇām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dṛçé.

10.58.1^{bcd}–12^{bcd}, máno jagāma dūrakām, tát ta á vartayamasihá kṣáyāya jivāse.

[10.59.1^a, prá tāry áyuh pratarām návīyaḥ : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na áyuh.]

10.59.1^d–4^d, parātarām sú nírtir jihitām.

10.59.4^b : 6.52.5^b, páçyema nú sūryam uccārantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, má te dṛçau sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivātave sú prá tirā na áyuh : 8.18.22^c, prá sú na áyur jivāse tīretana.]

10.59.6^c : see prec. but one.

10.59.6^d, anumate mṛḷāyā naḥ svastí : 8.48.8^a, sóma rājan mṛḷāyā naḥ svastí.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahví ṛtásya mātārā; 9.33.5^b, yahvīr ṛtásya mātārah.

10.59.8^{cde}, 9^{def}, 10^{cde}, bhāratām āpa yād rápo dyáuh pṛthivi kṣamā rápo mó ṣu te kíni canāmamat.

Cf. mó ca nah kíni canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, āganma bibhrato námah.

10.60.8^{cde}, 9^{cde}, evá dādāhāra te máno jivátave ná mṛtyávē 'tho ariṣṭátātaye; 10.60.10^{cd}, the same, minus the first pāda.

10.61.10^a, 11^a, makṣú kanáyāh sakhyāni návagvāh (11^a, návīyah).

10.61.11^{cd}: 1.121.5^{cd}, çuci yāt te rékṇa úyajanta sabardúghāyāh páya usriyāyāh.

10.61.22^c: 1.54.11^c, rákṣā ca no maghónah páhi sūrīn.

10.62.1^{d-4^d}, prāti gr̥bhñita mānavām sumedhasah.

10.62.3^b, āprathayan pṛthivīm mātāraṁ vi: 6.72.2^d, āprathetām pṛthivīm, &c.

10.62.7^b, vrajām gómantam açvinam: 10.25.5^d, vrajām gómantam açvinaṁ vívakṣase.

10.62.7^d: 8.65.12^c. çrávo devéṣv akrata.

10.62.8^d: 6.45.32^c, sadyó dānāya mánhate.

[10.62.9^d, ví síndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, br̥hád devāso amṛtatvām ānaçuh: 10.53.10^d, yēna devāso amṛtatvām ānaçuh.]

10.63.8^b, viçvasya sthātúr jágataç ca mántavaḥ: 6.50.7^d, viçvasya sthātúr jágato jánitrīh; 7.60.2^c, viçvasya sthātúr jágataç ca gopáh.

[10.63.9^c, agniṁ mitráṁ váruṇam sātáye bhágam: 10.35.10^c, índraṁ mitráṁ, &c.]

10.63.13^a, áriṣṭah sá máрто viçva edhate: 1.41.2^c; 8.27.16^c, áriṣṭah sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prá prajābhīr jāyate dhármaṇas pári.

10.63.14^a: 10.35.14^a, yām devāsó 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devāh)
evá platéh súnúr avīvr̥dhad vo viçva ādityā adite manīśí,
içānāso náro ámartyenāstāvi jáno divyó gáyena.

10.63.17^b = 10.64.17^b, viçva ādityā adite manīśí: 6.51.5^c, viçva ādityā adite sajóṣāh.

10.64.4^d (Gaya Plāta ; to Viṣve Devāḥ)

kathá kavís tuvírāvān káyā girá bhāspátir vāvṛdhate suvr̥ktibhiḥ,
ajá ékapāt suhávebhir ḥkvabhir áhiḥ ṣṛṇotu budhnyḍ hávīmani.

10.92.12^b (Ṣaryāta Mānava ; to Viṣve Devāḥ)

utá syá na uṣṭjām urviyá kavír áhiḥ ṣṛṇotu budhnyḍ hávīmani,
sūryāmāsā vicārantā divikṣitā dhiyá ṣamīnahusī asyá bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prá vo vāyūm rathayújam púramdhim : 5.41.6^a, prá vo vāyūm rathayújam kṛṇudhvam.

10.64.10^b, tvāṣṭā devébhir jānibhiḥ pitá vácaḥ : 6.50.13^c, tvāṣṭā devébhir jānibhiḥ sajóṣāḥ.

10.64.11^a : 1.144.7^b, raṇvāḥ sám̐dṛṣṭāu pitumān̐ iva kṣáyāḥ.

10.64.15^c (Gaya Plāta ; to Viṣve Devāḥ)

vī śá hótrā viṣvam aṇoti váryam̐ bhāspátir arāmatih̐ pānīyastī,
grāvā yātra madhusúḍ ucyáte bhṛhád ávīvaçanta matibhir manīṣiṇaḥ.

10.100.8^c (Duvasyu Vāndana ; to Viṣve Devāḥ)

ápāmivāḥ savitá sāviṣan̐ nyāg vārīya id̐ ápa sedhantv̐ ádrayaḥ,
grāvā yātra madhusúḍ ucyáte bhṛhád̐ á sarvatātīm̐ áditīm̐ vṛṇmahe.

Cf. 5.25.8^b, grāvevocyate bhṛhát.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viṣva ādityā adite manīṣī : 6.51.5^c, viṣva ādityā adite sajóṣāḥ.

[10.65.1^a, agnir̐ indro váruṇo mitró aryamá : see under 1.36.4^a.]

[10.65.1^c, ādityá viṣṇur̐ marútaḥ svār̐ bhṛhát : 10.66.4^b, indráviṣṇu marútaḥ, &c.]

10.65.7^a, divákṣaso agnijihvá ṛtāvṛdhaḥ : 1.44.14^b ; 7.66.10^b, agnijihvá ṛtāvṛdhaḥ.

10.65.9^c (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

parjányāvátā vṛṣabhá purīṣiṇ̐ endravāyú váruṇo mitró aryamá, ~~cf.~~ cf. 1.36.4^a
devān̐ ādityān̐ áditīm̐ havāmahe yé pārhivāso divyāso apsú yé.

10.66.4^c (The same)

áditir̐ dyāvāpṛthiví ṛtām̐ mahád̐ indráviṣṇu marútaḥ svār̐ bhṛhát, ~~cf.~~ cf. 10.65.1^c

devān̐ ādityān̐ ávase havāmahe vásūn̐ rudrān̐ savitāraṇ̐ sudānsasam.

10.65.14^b : 7.35.15^b, mánor yājatrā amīṭā ṛtājūāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vāsukra ; to Viṣve Devāḥ)

devān vasiṣṭho amṛtān vavande yé viṣvā bhūvanābhī pratasthūḥ,
 [té no rāsantām urugāyām adyā] [yūyām pāta svastibhiḥ sādā naḥ.]

☞ cd : 7.35.15^{cd} ; d : refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^c with 10.66.4^e.

10.65.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
 svastibhiḥ sādā naḥ.

10.66.3^b : 1.107.2^d ; 4.54.6^d, ādityāir no āditih çarma yaṅsat (10.66.3^b, yachatu).

[10.66.4^b, indrāviṣṇu marútaḥ svār bhāt : 10.65.1^c, ādityā viṣṇur marútaḥ, &c.]

10.66.4^c. devān ādityān āvase havāmahe : 10.65.9^c, devān ādityān āditim
 havāmahe.

10.66.9^b, āpa oṣadhīr vanināni yajūiyā : 7.34.25^b = 7.56.25^b, āpa oṣadhīr vanino
 juṣanta.

[10.66.12^c, ādityā rudrā vāsavaḥ sūdāuavaḥ (imā brāhma) : 3.8.8^a, ādityā rudrā
 vāsavaḥ sunthūḥ ; 7.35.14^a, ādityā rudrā vāsavo juṣanta (idān
 brāhma).]

10.66.13^a, dāivyā hótārā prathamā purohitā : 2.3.7^a, dāivyā hótārā prathamā
 viduṣṭarā ; 3.4.7^a = 3.7.8^a, dāivyā hótārā prathamā ny ṛñje ; 10.110.7^a,
 dāivyā hótārā prathamā suvācā.

10.66.13^b, ṛtāsya pānthām ānv emi sādhuṃyā : 1.124.3^c ; 5.80.4^c, ṛtāsya pānthām
 ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd} : 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
 svastibhiḥ sādā naḥ.

10.67.2^b : 3.53.7^b, divās putrāso āsurasya vīrāḥ.

10.67.12^a (Ayāsya Āṅgīrasa ; to Bṛhaspati)

īndro mahnā mahatō arṇavāsya vi mūrdhānam abhinad arbudāsya,
 [āhann āhim āriṇāt saptā sindhūn] [devāir dyāvapṛthivī prāvataṃ naḥ.]

☞ c : 4.38.1^c ; d : 1.31.8^d

10.111.4^a (Aṣṭrādānṣṭra Vairūpa ; to Indra)

īndro mahnā mahatō arṇavāsya vratāminād āṅgirobhir gṛṇānāḥ,
 puruṇi cin ní tatānā rājānsi dādāhāra yō dharuṇaṃ satyātātā.

10.67.12^c : 4.28.1^c, āhann āhim āriṇāt saptā sindhūn.

10.67.12^d : 1.31.8^d ; 9.69.10^d, devāir dyāvapṛthivī prāvataṃ naḥ.

[10.68.1^c, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghr̥taprušo nórmaýo, &c.]

10.68.11^d: 1.62.3^c, bṛhaspátir bhinád ádrim̐ vidád gáḥ.

10.69.7^b, sahásrastarṭṭḥ çatánitha ṛbhvā : 1.100.12^b, sahásracetāḥ çatánitha ṛbhvā.

10.70.2^c, ṛtásya pathá námasā miyédhah : 1.128.2^b, ṛtásya pathá námasā havīṣ-
matā ; 10.31.2^b, ṛtásya pathá námasā vivāset.

[10.70.3^{ab}, çaçvattamām ṛlate dūtyāya havīṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām ṛlate ajirām dūtyāya havīṣmantaḥ sádám ín mánuṣāsaḥ.]

10.70.11^d: 3.4.11^d = 7.2.11^d, sváhā devá amṛtā mādayantām.

10.71.3^c (Bṛhaspati Āngirasa ; to Jñāna)

yajñēna vācāḥ padavíyam āyan tām ānv avindann ṛṣiṣu práviṣṭam,
tām ābhṛtyā vy ādadhuḥ purutrā ṽ tām saptá rebhá abhí sám navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhriṇi ; Ātmastuti)

ahám ráṣṭri saingámanī vásūnām cikitúṣi prathamā yajñíyanām,
tām mā devá vy ādadhuḥ purutrā bhūristhatraṁ bhūry aveçayantim.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām saptá rebhá abhí sám navante : 1.164.3^c, saptá svásāro abhí sám
navante.]

10.71.4^d: 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyéva pátya uçatí suvāsāḥ.

10.72.2^d, 3^b, ásataḥ sád ajāyata.

10.74.5^b: 7.6.4^d, ánānataṁ damáyantaṁ pṛtanyún.

[10.74.5^c, ṛbhukṣāṇaṁ maghāvānaṁ suvṛktim : 10.104.7^b, sutéranāṁ maghā-
vānaṁ, &c.]

10.75.4^b: 9.77.1^d, vāçrā arṣanti páyaseva dhenávaḥ.

[10.75.9^c, mahán hy āsya mahimá panasyáte : 8.101.11^c, mahás te sató mahimá
panasyate.]

10.76.1^c, ubhé yáthā no áhani sacābhuvā : 4.55.3^c, ubhé yáthā no áhani nipāta.

[10.76.4^a, ápa hata rakṣāso bhañgurávataḥ : 7.104.7^b, hatām druhá rakṣāso, &c.]

10.77.8^d, ārác cid dvéṣaḥ sanutár yuyota : 6.47.13^d = 10.131.7^d, ārác cid dvéṣaḥ
sanutár yuyota ; 7.58.6^c, ārác cid dvéṣo vṛṣaṇo yuyota.

10.77.8^a: 7.39.4^a, té hí yajñēṣu yajñíyāsa ūmāḥ.

- 10.78.8^c, ádhi stotrásya sakhyásya gāta: 5.55.9^c, ádhi stotrásya sakhyásya gātana.
- 10.79.2^d, uttānāhastā nāmasādhi vikṣú: 3.14.5^b, uttānāhastā nāmasopasādyā ; 6.16.46^d, uttānāhasto nāmasā vivāset.
- 10.80.2^b, agnir mahī ródasi á viveça : 3.61.7^b, víṣā mahī ródasi á viveça.
- [10.80.4^d, agnér dhāmāni vibhṛtā purutrā : 10.45.2^b, vidmā te dhāma vibhṛtā, &c.]
- 10.80.7^d : 3.1.22^d, ágne máhi dráviṇam á yajasva.
- 10.81.4^{ab} : 10.31.7^{ab}, kíni svid vānani ká u sá vṛkṣá āsa yāto dyāvapṛthiví niṣṭatakṣúh.
- [10.82.1^d, ád id dyāvapṛthiví aprathetām : 10.149.2^d, áto dyāvapṛthiví. &c.]
- 10.82.5^a (Viçvakarman Bhāuvana ; to Viçvakarman)
 paró divá pará ená pṛthivyá paró devébhír āsurāir yád ásti,
 káni svid gárbhani prathamāni dadhra ápo yātra devāḥ samāpaçyanta viçe.
 10.125.8^c (Vāc Āmbhriṇī ; Ātmastuti)
 ahām evá vāta iva prá vāmy ārabhamāṇā bhūvanāni viçvā,
 paró divá pará ená pṛthivyáitívati mahinā sám babhūva.
- 10.82.6^d : 7.101.4^a, yāsmín viçvāni bhūvanāni tasthúh.
- 10.83.2^b, manyūr hótā váruṇo jātávedāḥ : 3.5.4^b, mitró hótā, &c.
- [10.83.6^c, mányo vajrinn abhí máim á vavṛtsva : 4.31.4^a, abhí na á vavṛtsva.]
- 10.83.7^b : 8.100.2^d, ádhā vṛtrāni jaṅghanāva bhūri.
- 10.84.5^d, vidmā tám útsam yāta ābabhútha : 10.45.2^d, . . . yāta ājagántha.
- 10.85.17^b : 9.100.5^d, mitráya váruṇāya ca.
- [10.85.18^c, viçvāny anyó bhūvanābhicāṣṭe : 1.108.1^b ; 7.61.1^c, abhí viçvāni bhūvanāni caṣṭe ; also 2.35.2^d ; 2.40.5^a, viçvāny anyó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]
- [10.85.24^a, prá tvā muñcāmi váruṇasya páçāt : 6.74.4^c, prá no muñcetaṁ váruṇasya páçāt.]
- 10.85.39^d, jívāti çarādaḥ çatām : 7.66.16^c, jívema çarādaḥ çatām.
- 10.85.42^b, viçvam áyur vy aṇutam : 1.93.3^d, viçvam áyur vy aṇavat ; 8.31.8^b, viçvam áyur vy aṇutaḥ.
- 10.85.43^d, 44^d : 7.54.1^d, çām no bhava dvipāde çām cátuṣpade : 6.74.1^d, çām no bhūtaṁ dvipāde, &c. ; 10.165.1^d, çām no astu dvipāde, &c.]
- 10.86.1^c–23^c, viçvasmād índra úttaraḥ.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^c, indrāsomā duṣkṛte mǎ sugám bhūt.]

[10.86.15^c, manthás ta indra çám̐ hṛdé: 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antarǎ sakthyà kápr̥t.

10.86.16^d, 17^b, niṣedūṣo vijímbhate.

10.87.1^d: 1.98.2^d, sǎ no dívā sǎ riṣáh pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táyā) vidhya hṛdaye yātudhánān.

10.87.21^a, paçcát purástad adharád údaktāt: 7.104.19^c, práktād ápáktād adharád údaktāt.

[10.87.23^c, ágne tigména çociṣā: agnis tigména, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, āviḥ svār abhavaj jāté agnáū.

[10.88.16^d, áprayuehan tarápir bhrájamānaḥ: 7.63.4^b, dūrēarthas tarápir, &c.]

10.89.2^d, kṛṣṇá támānsi tvīṣyā jaghāna: 9.66.24^c, kṛṣṇá támānsi jáñghanat.

10.89.8^c, prá yé mitrásya váruṇasya dháma: 4.5.4^c, prá yé minánti váruṇasya dháma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, pṛthivyǎ āpṛg̃ anuyǎ çáyante: 1.32.5^d, áhiḥ çayata upapṛk̃ pṛthivyǎḥ.]

[10.89.15^a, çatrūyánto abhi yé nas tatasré: 4.50.2^b, bḥaspaté abhi, &c.]

10.89.15^c (Reṇu Vāiçvām̐tra; to Indra)

çatrūyánto abhi yé nas tatasré, máhi vrádhanta ogaṇása indra, ~~cf.~~ cf. 10.89.1^a andhénām̐trās támāsā sacantām̐ sujyotiṣo aktávas tǎn abhi ũyuh.

10.103.12^d (Apratiratha Āindra; to Apvā)

amīṣām̐ cittām̐ pratilobháyanti gṛhāṇāṅgāny apve párehi,

abhi préhi nir daha hr̥tsu çókair andhénām̐trās támāsā sacantām̐.

10.89.17^b, vidyáma sumatnám̐n návānām̐: 1.4.3^b, vidyáma sumatnám̐.

10.89.17^{cd}: 6.25.9^{cd}, vidyáma vástor ávasā gṛṇánto viçvám̐tra (6.25.9^d, bhará-dvājā) utá ta indra núnām̐.

Pāda c also in 1.177.5^c, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tásmād yajñát sarvahútaḥ.

10.90.16 = 1.164.50.

[10.91.4^d, arepásah sūryasyeva raçmáyah : 5.55.3^c, virokīṇah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d: 1.124.7^c; 4.3.2^c; 10.71.4^d, jāyéva pátya uçatí savásah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kilālapé sómaprṣṭhāya vedhāse : 8.43.11^b, sómaprṣṭhāya vedhāse.

[10.92.6^c, tébhiḥ caṣṭe vāruṇo mitró aryamá : see under 1.36.4^a.]

10.92.7^b: 4.41.6^b, sūro dīçṭike vṛṣaṇaç ca páuṁsye.

10.92.12^b: 10.64.4^d, áhiḥ çṛṇotu budhnyò hávīmani.

[10.93.1^a, máhi dyāvaprṥhivi bhūtam urvī : 6.68.4^d, dyáuç ca pṥhivi bhūtam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rájāno amṛtasya mandráḥ : 1.122.11^b, çrótā rájāno amṛtasya mandráḥ.]

10.93.4^b: 1.79.3^c, aryamá mitró vāruṇah párijmā : 8.27.17^c, aryamá mitró vāruṇah sárātayah.

10.93.6^c, mahāḥ sá rāyá eṣate : 1.149.1^a, mahāḥ sá rāyá eṣate pátir dán.

10.93.11^c, sádā páhy abhiṣṭaye : 1.129.9^c, sádā páhy abhiṣṭibhiḥ.

10.94.2^c, viṣṭvī grāvānah sukṛtaḥ sukṛtyáyā : 3.60.3^d, viṣṭvī çámībhiḥ sukṛtaḥ sukṛtyáyā.

[10.94.8^c, tá ũ sutásya somyásyándhasah : 10.50.7^d, máde sutásya, &c.]

10.96.2^d, índrāya çuṣám hárivantam arcata : 1.9.10^c, índrāya çuṣám arcata : 10.133.1^b, índrāya çuṣám arcata.

[10.96.13^d, satrá vṛṣañ jaṥhára á vṛṣasva : 1.104.9^c, uruvyácā jaṥhára, &c.]

10.97.4^d, 8^d, átmánam táva pūruṣa.

10.97.18^a, 19^b, yá oṣadhīḥ sómarājñīḥ.

10.97.19^d, 21^d, asyái sám datta vīryam.

10.99.12^d: 10.20.10^d, iṣam úrjanī sukṣitim viçvam ábhāḥ.

10.100.1^d–11^d, á sarvátatim áditim vṛṇīmahe.

10.100.8^c: 10.64.15^c, grāvā yátra madhuṣúd ucyáte bṛhát.

[10.100.9^b, *viçvā dvēṣāṅsi sanutār yuyota* : 2.29.2^b, *yūyān dvēṣāṅsi*, &c.]

10.101.1^c : 3.20.5^a, *dadhikrām agnīm uśāsaṁ ca devīm*.

10.101.9^{cl} : 4.41.5^{cl}, *sā no duhīyad yāvaseva gatvī sahasradhārā pāyasā mahī gāuḥ* ; 10.133.7^d, *sahasradhārā pāyasā mahī gāuḥ*.

10.103.4^d, *asmākam edhy avitā rāthānām* : 7.32.11^c, *asmākam bodhy avitā rāthānām*.

10.103.12^d : 10.89.15^c *andhēnāmītrās tāmasā sacantām*.

10.104.6^a, *ūpa brāhmāṇi harivo hāribhyām* : 1.3.6^b, *ūpa brāhmāṇi harivaḥ*.

10.104.6^d, *dāçvān asy adhvarāsya praketaḥ* : 7.11.1^a, *mahān asy*, &c.

[10.104.7^b, *sutēraṇāṁ maghāvānāṁ suvṛktim* : 10.74.5^c, *ṛbhukṣāṇāṁ maghāvānāṁ*, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, *gōbhir āçvebhīr vāsuhīr nyṣṭaḥ* : 7.90.6^b, *gōbhir āçvebhīr vāsuhīr hīraṇyāḥ*.

10.110.4^c : 1.124.5^c, *vy ū prathate vitarāṁ vāriyaḥ*.

10.110.7^a, *dāivyā hōtārā prathamā suvācā* : 2.3.7^a, *dāivyā hōtārā prathamā viduṣṭarā* ; 3.4.7^a = 3.7.8^a, *dāivyā hōtārā prathamā ny ṛñje* ; 10.66.13^a, *dāivyā hōtārā prathamā purōhitā*.

10.110.11^b, *agnīr devānām abhavat purogāḥ* : 3.2.8^d, *agnīr devānām abhavat purōhitaḥ* ; 10.150.4^a, *agnīr devō devānām abhavat purōhitaḥ*.

10.111.4^a : 10.67.12^a, *īndro mahnā mahatō arṇavāsya*.

10.111.5^b, *viçvā veda sāvanā hānti çuṣṇam* : 3.31.8^b, *viçvā veda jānimā hānti çuṣṇam*.

10.111.9^a : 4.17.1^d, *syjāḥ sindhūṁr āhinā jagrasānān*.

[10.112.1^c, *hārsasva hāntave çūra çātrūn* : 6.44.17^a, *enā mandāno jahi çūra çātrūn*.]

[10.112.8^{ab}, *prā ta indra pūrvyāṇi prā nūnāni vīryā vocamī prathamā kṛtāni* : see under 5.31.6.]

10.114.2^d : 3.54.5^d, *pāreṣu yā gūhyeṣu vratēṣu*.

10.115.2^b, *sām yō vānā yuvāte bhāsmanā datā* : 7.4.2^c, *sām yō vānā yuvāte çucidan*.

- 10.115.5^b: 6.15.3^b, aryāḥ párasyaántarasya tárusaḥ.
- 10.115.8^{cd}: 1.53.11^{cd}, tvám stoṣāma tváyā suvírā drághīya áyuḥ pratarám dádhānāḥ.
- 10.116.5^b: 4.4.5^c, áva sthirá tanuḥi yātujúṇām.
- 10.116.7^c, túbhyaṁ sutó maghavan túbhyaṁ pakváḥ: 2.36.5^c, túbhyaṁ sutó maghavan túbhyam ábhṛtaḥ.
- 10.118.3^b: 1.79.5^b, agnír iḷeṇyo girá.
- 10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyaavāhana; 10.119.13^b, devébhyo havyaavāhanaḥ.
- 10.118.7^c, gopá ṛtasya dīdīhi: 3.10.2^c, gopá ṛtasya dīdīhi své dáme.
- 10.118.9^c: 5.14.2^c, yájiṣṭham mānuṣe jáne.
- 10.119.1^c–13^c, kuvit sómasyáḥpām iti.
- 10.119.2^b, 3^a, ún mā pítá ayaisata.
- 10.119.13^b, devébhyo havyaavāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyaavāhana.
- 10.120.8^d: 3.31.21^d dúraḥ ca víçvā avṛṇod ápa svāḥ.
- [10.120.9^d, hinvánti ca çávasā vardháyanti ca: 5.11.5^d, á pṛṇanti çávasā, &c.]
- [10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, *ProL.*, p. 316, note.]
- 10.121.1^d–9^d, kásmāi deváya haviṣā vidhema.
- 10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayám syāma pátayo rayiṇám.
- 10.122.3^d, yás ta ánaḥ samidhā táni juṣasva: 6.1.9^b, yás ta ánaḥ samidhā havyaadātīm.
- 10.122.4^a: 5.11.4^a, yajñásya ketúm prathamám puróhitam.
- 10.122.7^b, dūtám kṛṇvāná ayajanta mānuṣāḥ: 5.3.8^b, dūtám kṛṇvāná ayajanta havyaíḥ.
- 10.122.8^c, rāyás pošam yájamāneṣu dhāraya: 8.59(Vā.11).7^b, rāyás pošam yájamāneṣu dhattam; 10.17.9^d, rāyás pošam yájamāneṣu dhehi.
- 10.123.7^a: 9.85.12^a, úrdhvó gandharvó ádhi náke asthāt.
- 10.123.7^{cd}, vásāno átkam surabhím dṛçé kám svār ṇá náma janata priyāṇi: 6.29.3^{cd}, vásāno átkam surabhím dṛçé kám svār ṇa nṛtav iṣiró babhūtha.

10.123.8^c, bhānūḥ çukreṇa çociṣā cakānāḥ : 9.85.12^c, bhānūḥ çukreṇa çociṣā vy ādyāut.

10.125.3^c, tám mā devā vy ādadhuḥ purutrā : 10.71.3^c, tám ābhītyā vy ādadhuḥ purutrā.

10.125.6^b (Vāc Āmbhṛṇi ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe çārave hāntavā u,

ahām jānāya samādam kṛṇomy ahām dyāvapṛthivī ā viveça.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ çārave hāntavā u,

ḷkṣipād āçastim āpa durmatīm hann āthā karad yājamānāya çām yōh._j
~~refrain~~, 10.182.1^{cd}-3^{cd}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . çārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, paró divā parā enā pṛthivyā.

10.126.1^a, ná tám āṅho ná duritām : 2.23.5^a, ná tám āṅho na duritām kútaç canā ; 8.19.6^c, ná tám āṅho devākṛtaṁ kútaç canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^{b-7}, vāruṇo mītró aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mītró aryamā, çārma yachantu saprátha (ādityāso yád ímahe áti dviṣaḥ) : 8.18.3^{bc}, vāruṇo mītró aryamā, çārma yachantu saprátho yád ímahe.

10.126.8 = 4.12.6.

10.127.1^c, víçvā ádhi çriyo 'dhita : 2.8.5^c, víçvā ádhi çriyo dadhe ; 10.21.3^d, víçvā ádhi çriyo dhiṣe vívakṣase.

[10.127.2^c, jyótiṣā bādgate támaḥ : 10.37.4^a, yéna sūrya jyótiṣā bādgate támaḥ.]

[10.127.8^a, úpa te gā ivákaram . . . stómam : 1.114.9^a, úpa te stómān paçupá ivákaram.]

[10.128.8^d, índra má no rriṣo má párá dāḥ : 1.104.8^a, má no vadhir índra má párá dāḥ.]

10.129.6^a : 3.54.5^a, kó addhá veda ká ihá prá vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyánta índram sakhyūya viprā açvāyánto víṣaṇam vājāyantaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, *sumṛīṅkó bhavatu viçvavedāḥ* : 4.1.20^d, *sumṛīṅkó bhavatu jātavedāḥ*.

10.131.6^d = 6.47.12^d : 4.51.10^d ; 9.89.7^d ; 95.5^d, *suvīryasya pátayaḥ syāma*.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab} : 3.1.21^{cd} ; 59.4^{e1}, *tásya vayám sumatáu yajñiyasyápi bhadré sāumanasé syāma* : 10.14.6^{cd}, *tēsām vayám sumatáu yajñiyānām ápi bhadré sāumanasé syāma*.

10.131.7^d = 6.47.13^d, *ārāc cid dvéṣaḥ sanutár yuyotu* : 7.58.6^e, *ārāc cid dvéšo vṛṣaṇo yuyota* ; 10.77.6^d, *ārāc cid dvéṣaḥ sanutár yuyota*.

10.133.1^b, *indrāya çuṣám arcata* : 1.9.10^e, *indrāya çuṣám arcati* ; 10.96.2, *indrāya çuṣám hárivantam arcata*.

10.133.1^{fg}–3^{fg}, 4^{ef}–6^{ef}, *nábhantām anyakéṣām jyáká ádhi dhánvasu*.

10.133.2^e, *açatrúr indra jajñiṣe* : 1.102.8^d, *açatrúr indra janúṣā sanád asi* ; 8.21.13^b, *ánāpir indra janúṣā sanád asi*.

10.133.2^d, *viçvaṁ puṣyasi váryam* : 1.89.9^b ; 5.6.6^b, *viçvaṁ puṣyanti váryam*.

[10.133.3^b, *aryó naçanta no dhíyaḥ* : 9.79.1^d, *aryó naçanta sániṣanta no dhíyaḥ*.]

10.133.4^e (Sudās Páijavana ; to Indra)

yó na indrābhito jáno vṛkáyúr ādideçati,

adhaspadám tám im kṛdhi vibadhó asi sāsahír [*nábhantām anyakéṣām jyáká ádhi dhánvasu*.] ☞ refrain, 10.133.1^{fg} ff.

10.134.2^e (Māndhātār Yāuvanāçva ; to Indra)

áva sma durhaṇāyató mártasya tanuhi sthirám,

adhaspadám tám im kṛdhi [*yó asmán ādideçati*] [*deví jánity ajījanad bhadrá jánity ajījanat*.] ☞ d : 9.52.4^e ; ef : refrain, 10.134.1^{ef}–6^{ef}

10.133.6^a : 3.41.7^a ; 7.31.4^a, *vayám indra tvāyávaḥ*.

10.133.6^b, *sakhitvám á rabhāmahe* : 9.61.4^e ; 65.9^e, *sakhitvám á vṛṇīmahe*.

10.133.7^d, *sahásradhārā páyasā mahí gáuḥ* : see under 10.101.9^{cd}.

10.134.1^d : 3.10.1^b, *samrájam carṣaṇínám*.

10.134.1^{ef}–6^{ef}, *deví jánity ajījanad bhadrá jánity ajījanat*.

10.134.2^e : 10.133.4^e, *adhaspadám tám im kṛdhi*.

10.134.2^d : 9.52.4^e, *yó asmán ādideçati*.

10.134.3^d: 8.61.5^b, indra viçvābhir ūtibhiḥ; 8.12.5^c, indra viçvābhir ūtibhir
vavākṣiṭha; 8.32.12^c, indro viçvābhir ūtibhiḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasriṇibhir ūtibhiḥ.

10.136.4^a, antārikṣeṇa patati: 1.25.7^b, antārikṣeṇa pātātām; 8.7.35^b, antārikṣeṇa
pātataḥ.

10.139.2^b: 1.73.8^d, āpaprivān ródasī antārikṣam.

10.139.3^a: 1.96.6^a, rāyó budhnāḥ saṅgāmano vāsūnām.

10.139.3^c: 10.34.8^b, devā iva savitā́ satyādharma.

10.139.5^c: 5.85.8^b, yád vā ghā satyám utá yán ná vidmā.

[10.140.2^d, pṛṇākṣi ródasī ubhé: 8.64.4^c, óbhé pṛṇāsi ródasī.]

10.140.3^b: 8.60.4^d, mándasva dhitibhir hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jánāḥ.

10.140.6^c, çrútkarṇam sapráthastamam tvā girá: 1.45.7^c, çrútkarṇam saprátha-
stamam.

10.141.3^b: 8.11.6^c, agnīm gīrbhir havāmahe.

10.141.4^a: 1.14.3^a, indravāyú́ bṛhaspátim.

10.141.6^b, bráhma yajñám ca vardhaya: 1.10.4^d, indra yajñám ca vardhaya.

[10.142.4^c, yadá te vāto anuvāti çociḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti
çociḥ; 4.7.10^b, yád asya vāto anuvāti çociḥ.]

10.142.5^d, nyaññ uttānām anvēsi bhúmim: 10.27.13^d, nyaññ uttānām ánu eti
bhúmim.

10.147.4^d, makṣú sá vājām bharate dhánā nībhiḥ: 1.64.13^c, árvadbhir vājām,
&c.; 2.26.3^c, sá putráir vājām, &c.

10.148.2^b: 2.11.4^d, dāsīr viçañ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhá hitām gūhyaṁ gūḥām apsú.

10.148.4^d, utá trāyasva grṇatá utá stīn: 10.22.15^c, utá trāyasva grṇató maghónāḥ.

[10.149.2^d, áto dyāvāpṛthiví aprathetām: 10.82.1^d, ád id dyāvāpṛthiví, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanāḥ.

- 10.150.2^{ab}: 1.91.10^{ab}, imān̄i yajñām̄ idān̄i vāco jujuṣāṇā upāgahi; 1.26.10^b, imān̄i yajñām̄ idān̄i vācaḥ.
- 10.150.4^a, agnir devō devānām̄ abhavat purōhitaḥ; 3.2.8, agnir devānām̄ abhavat purōhitaḥ; 10.110.11^b, agnir devānām̄ abhavat purogāḥ.
- 10.152.3^a, vi rākṣo vi m̄dho jahi: 8.61.13^d, vi dviṣo vi m̄dho jahi.
- [10.152.5^d, vāriyo yavayā vadhām: 1.5.10^c, īcāno yavayā vadhām.]
- [10.153.2^c, tvām̄ vṛṣan vṛṣéd asi: 8.33.10^a, satyām̄ itthā vṛṣéd asi; 9.64.2^c, satyām̄ vṛṣan vṛṣéd asi.]
- 10.153.3^b, vy antārikṣam̄ atiraḥ: 8.14.7^a, vy antārikṣam̄ atirat.
- 10.153.4^c: 8.76.9^c, vājraṁ̄ ḥiḥāna ojasā.
- 10.153.5^a: 8.98.2^a, tvām̄ indrābhibhūr̄ asi.
- 10.154.4^a, yé cit pūrva ṛtasāpaḥ: 1.179.2^a, yé cid dhi pūrva ṛtasāpa āsan.
- [10.156.3^b, pṛthūm̄ gómantam̄ aḥvinam̄: 8.6.9^b; 9.62.12^b; 63.12^b, rayīm̄ gómantam̄ aḥvinam̄.]
- 10.156.4^b: 8.89.7^b; 9.107.7^d, á sūryam̄ rohayo divi; 1.7.3^b, á sūryam̄ rohayad divi.
- 10.157.5^b: 1.168.9^d, ád it svadhām̄ iṣirām̄ páry apaḥyan.
- 10.158.5^a: 1.82.3^a, susam̄d̄iḥam̄ tvā vayām̄.
- [10.158.5^b, prāti paḥyema sūrya: 10.37.7^d, jyóḡ jivāḥ̄ prāti paḥyema sūrya.]
- 10.159.4 (Çaci Pāulomī; Atmastuti) =
 10.174.4 (Abhivarta Āṅgira; Rājñah̄ stutiḥ)
 yénéndro havīṣā kṛtv̄ȳ ábhavad̄ dyumnȳ úttamāḥ.
 idām̄ tād̄ akri devā̄ asapatná̄ (10.174.4, asapatnáḥ) kilābhuvam̄.
- Cf. Oldenberg, Prol., p. 244.
- [10.160.1^{cd}, índra má tvā yájamānāso anyé ní rīraman̄ túbhyam̄ imé sutāsaḥ:
 see under 2.18.3.]
- [10.160.5^a, aḥvāyanto gavyānto vājāyantah: all words of this pāda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]
- 10.162.1^{cd}, ámivā yás te gārbham̄ durñāmā yónim̄ āḥāye: 10.162.2^{ab}, yás te gārbham̄ ámivā durñāmā yónim̄ āḥāye.
- 10.162.3^d–6^d, tám̄ itó nāḥāyāmasi.

- 10.163.5—] *Part 1: Repeated Passages belonging to Book X* [486
- 10.163.5^{cd}, 6^{cd}, yaksmaiñ sārvasmād ātmānas tām idāñ ví vṛhāmi te.
- 10.164.4^b, abhidrohām cārāmasi : 7.89.5^b, abhidrohām manuṣyāç cārāmasi.
- 10.164.5^{ab} : 8.47.18^{ab}, ájāiṣmādyāsanāma cābhūmánāgaso vayām.
- 10.165.1^d, çām no astu dvipāde çām cātuṣpade : 6.74.1^d, çām no bhūtañ dvi-
pāde, &c. ; 7.54.1^d ; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.
- [10.168.2^d, asyā viçvasya bhúvanasya rájā : 3.46.2^c ; 6.36.4^d, éko viçvasya, &c. ;
5.83.3^c, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c.]
- 10.169.2^d, tábhyaḥ parjanya máhi çárma yacha : 5.83.1^d, sá naḥ parjanya máhi
çárma yacha.
- 10.170.4^{ab} : 8.89.3^{ab}, vibhrájañ jyótiṣā svār ágachō rocanāñ divāḥ.
- [10.171.3^a, tvām tyām indra mártiyam : 5.35.5^a, tvām tām indra mártiyam.]
Cf. 1.131.4^d.
- 10.173.3^b, 6^a, dhruvām dhruvéṇa havīṣā.
- 10.174.4 = 10.159.4 (except asapatnáḥ in 10.174.4 for asapatná in 10.159.4).
- 10.175.1^b, 4^b, devāḥ suvatu dhármaṇā.
- 10.175.2^b : 8.18.10^b, ápa sedhata durmatim.
- 10.175.4^c : 5.26.5^a ; 8.14.3^b ; 17.10^c, yájamānāya sunvaté.
- [10.177.1^c, samudré antāḥ kavāyo ví cakṣate : 1.159.4^d, samudré antāḥ kavāyaḥ
suditāyaḥ.]
- 10.177.2^d, ṛtāsya padé kavāyo ní pānti : 10.5.2^c, ṛtāsya padāñ kavāyo ní pānti.
- 10.177.3 = 1.164.31.
- [10.178.2^c, úrvi ná pṛthvi bāhule gabhīre : 4.23.10^c, ṛtāya pṛthvī bahulé
gabhīré.]
- 10.178.3^{abc}, sadyāç cid yāḥ çāvasā pāñca kṛṣṭíḥ sūrya iva jyótiṣāpās tatāna,
sahasrasāḥ çatasā asya ráñhiḥ : 4.38.10^{abc}, á dadhikráḥ çāvasā pāñca
kṛṣṭíḥ sūrya iva jyótiṣāpās tatāna, sahasrasāḥ çatasā vājy árvā.
- 10.180.2^a : 1.154.2^b, mṛgó ná bhīmāḥ kucaró giriṣṭhāḥ.
- 10.181.1^c–3^c, dhātúr dyútānāt savitúç ca viṣṇoh.
- 10.182.1^{cd}–3^{cd}, kṣipád áçastim ápa durmatim hann áthā karad yájamānāya
çām yóḥ.

10.182.3^b, brahmadviṣaḥ çārave hāntavá u : 10.125.6^b, brahmadviṣe çārave hāntavá u.

10.183.1^c, ihá prajám ihá rayiñ rārāṇaḥ : 4.36.9^a, ihá prajám ihá rayiñ rārāṇaḥ.

[10.187.1^b, vṛṣabháya kṣitnám : 7.98.1^b, juhótana vṛṣabháya kṣitnám.]

10.187.1^c–5^c, sá naḥ paṣad áti dviṣaḥ.

[10.187.3^b, víṣā çukréṇa çociṣā : agniḥ çukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab} : 3.62.9^{ab}, yó víçvābhí vipáçyati bhúvanā sám ca páçyati.

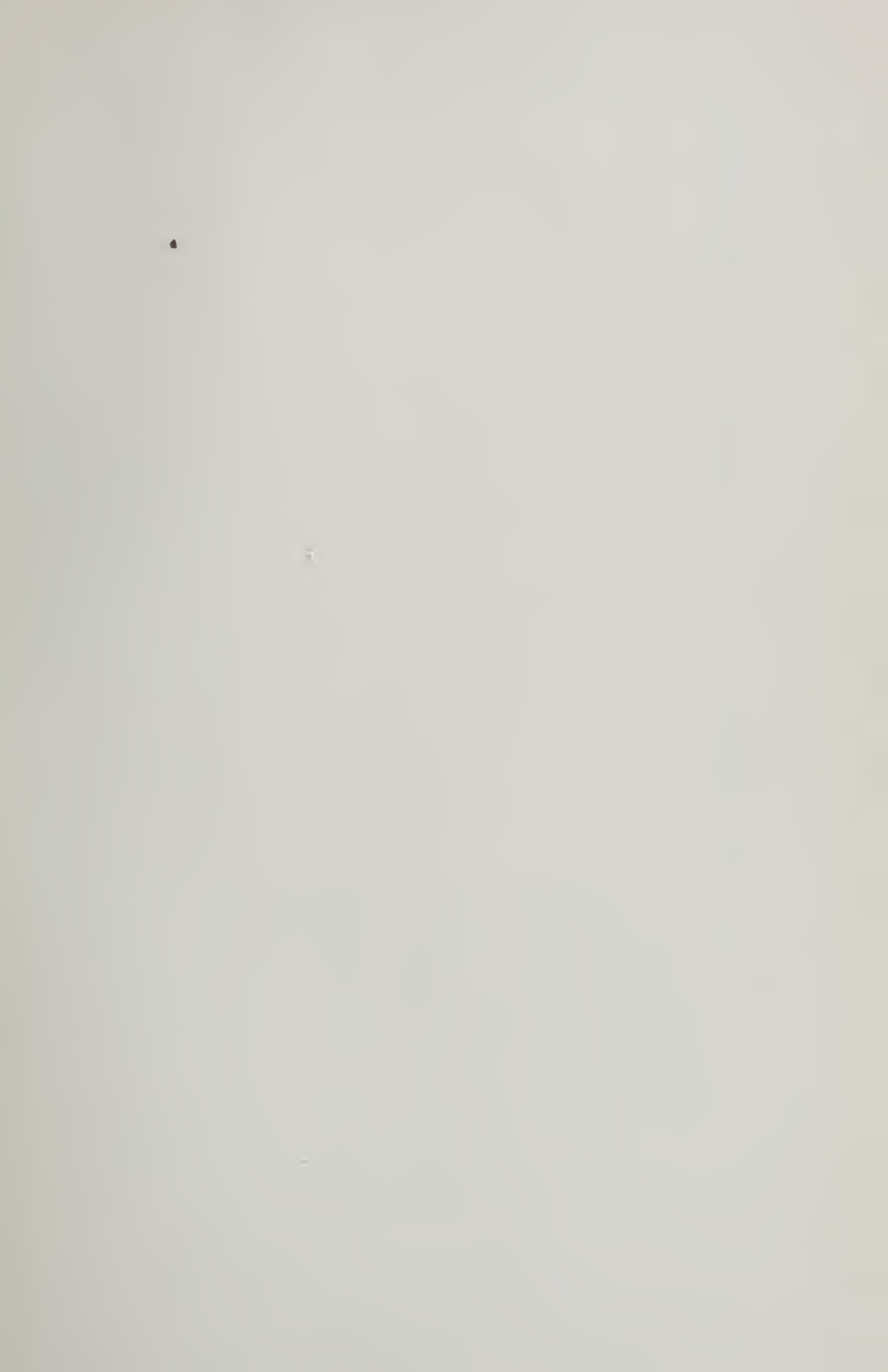
10.187.5^a, yó asyá pāré rájasaḥ : 10.27.7^d, yó asyá pāre rájaso vivéṣa.

[10.188.1^b, áçvañ hinota vājínam : 9.62.18^c, háriñ hinota vājínam.]

10.188.1^c : 1.13.7^c ; 8.65.6^c, idám no barhír āsāde.

[10.191.1^b, ágne víçvāny aryá ā : 9.61.11^a, ená víçvāny aryá ā.]

[10.191.1^d, sá no vāsūny ā bhara : 8.93.29^a, sá no víçvāny ā bhara.]



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